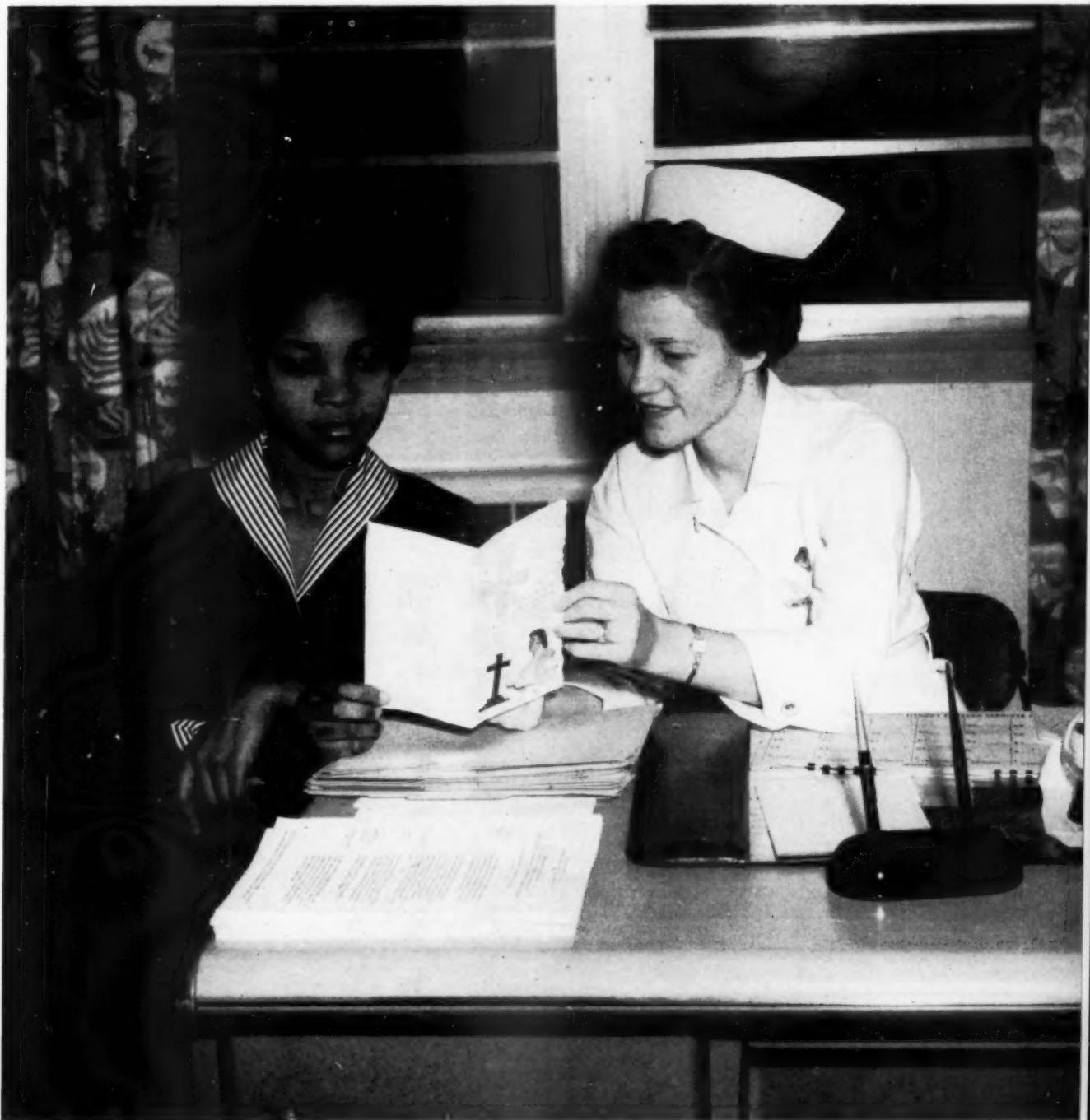


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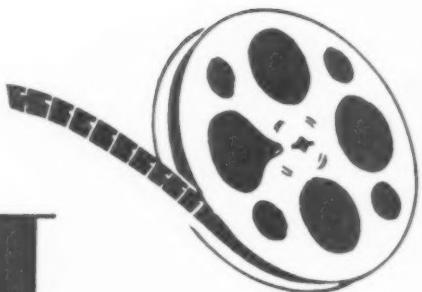
MISSIONS

An International Baptist Magazine



FEBRUARY 1959

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MISSIONS

An International Baptist Magazine

Vol. 157

February 1959

No. 2

Founded, 1803, as *The Massachusetts Baptist Missionary Magazine*. In 1817, name changed to *The American Baptist Magazine*, and in 1836 to *The Baptist Missionary Magazine*. In 1910, when combined with *The Home Missions Monthly*, name changed to *MISSIONS*.

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V. E. DEVADUTT, of India, is professor of ecumenical theology and missions at Colgate Rochester Divinity School, Rochester, N.Y.

SUZANNE FREITAS is a member of the editorial staff of the Protestant magazine for the Belgian Congo, *Envol*.

OLIVE M. GOODMAN (Mrs. Edward Goodman) is chairman of the 1959-1960 program packet committee of the National Council of American Baptist Women.

E. B. HICKS is a field representative of the division of church missions, American Baptist Home Mission Societies.

EDWARD HUGHES PRUDEN is the minister of the First Baptist Church, Washington, D.C., and former president of the American Baptist Convention.

ALBERTO REMBAO is editor of *La Nueva Democracia*. He has taught and lectured in Mexico, Cuba, and the United States.

HELEN C. SCHMITZ is secretary of the department of publications and communications, American Baptist Home Mission Societies.

FLORENCE E. STANSBURY is director of missionary education for children, for The Board of Education and Publication, American Baptist Convention.

HAROLD D. SCHOCK is an American Baptist missionary in Burma.

The Cover

Magda Cadet, of Jacmel, Haiti, is being welcomed to Mounds-Midway School of Nursing by Mrs. Vernon May, an instructor at the school and a member of the Ford-Parkway Baptist Church, St. Paul. Miss Cadet's father, Rosiclaire Cadet, is pastor of the Ebenezer Baptist Church, Jacmel. On completing her work at Mounds-Midway, Miss Cadet will return as a nurse to work among her own people in Haiti. See, in this issue, "A Found Generation," by Helen C. Schmitz and Paul C. Carter.

Picture Credits

Page 25, John C. Slemp; p. 38, Baptist News Service.

February Quiz

1. According to Leo Pfeffer, who was on the defensive fifty years ago, and who is on the defensive today?

2. "The clouds of fear and violence" on the American scene "darken our efforts toward integrated housing, education, recreation, industry, and religion. They threaten our integrity and our unity as a nation." Who said that?

3. After the Second World War, the Puerto Rican Government sponsored a favorable self-help policy. Within the past ten years, more than (1) five hundred; (2) three hundred; (3) one thousand new industries have been established under the program known as Operation Bootstrap. Which is correct?

4. C. G. Jung in *The Undiscovered Self* said regarding the greatest problems of our day that it is not Christianity that has failed. What are at fault?

5. There was a time when the missionary interests of the church in the West produced giants in Oriental scholarship. For one reason or another, in recent times scholars of notable talent among missionaries _____. Fill in the blanks.

6. What is an unpaved and two-way street?

7. According to Charles R. Bell, Jr., the church, as it stands, means too many things to too many people. Somewhere a minimum standard of commitment must be found, or the church will lack the vitality needed to meet the challenge which lies ahead. What does he think is the answer?

8. Where has the work of evangelization by nationals played a great part in the progress of the inhabitants?

9. Right now (1) ten; (2) six; (3) five different Baptist groups in North America are engaged in the Baptist Jubilee Advance. Which is correct?

10. The Cleveland conference on world order definitely *did not* pass a resolution favoring our country's recognition of Communist China and its admission to the United Nations, even though this erroneous report became headline news throughout the land. The conference message merely said that Christians should urge our Government to *reconsider* its policy regarding the People's Republic of China, and that *steps should be taken* toward that Government's admission to the United Nations and its recognition by our Government. True or false?

11. From the beginnings of the independent life of the Latin American republics, their rulers welcomed the coming of missionaries, since they were ardent believers in education. So were the missionaries. True or false?

Answers to Quiz on page 46

February, 1959



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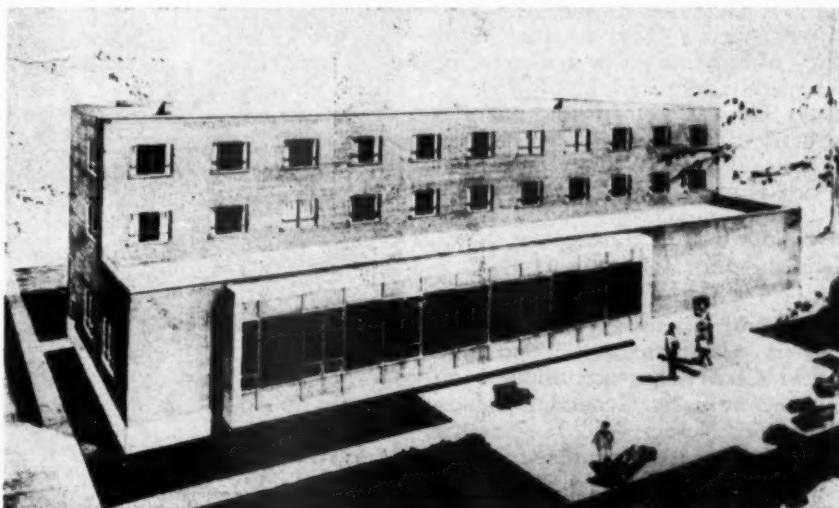
Bryan Hall, 1908, eyes excavation for tomorrow's college student.

For more than fifty years Bryan Hall has housed Franklin men or women, providing home-like facilities to help further their preparation for life.

Now, Bryan Hall is to be implemented by the construction of a new Men's Dormitory and Student Union. Occupancy is scheduled for the opening semester in the fall of 1959. Yes, Franklin College will be ready for your sons and daughters when they are ready for college.

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Newsbriefs

CHEC Pledges Total \$315,000

Eight leadership dinners last fall launched the Christian Higher Education Challenge in thirteen states. Over seven hundred American Baptist laymen, pastors, and denominational leaders attended the dinners, held in Lansing, Boston, New York, Philadelphia, Pittsburgh, Los Angeles, Tacoma, and Denver. Advance pledges amounting to \$315,000 have already been received, according to progress reports by Co-directors Ronald V. Wells and Edwin H. Tuller, and Norman B. Mears, of St. Paul, Minn., national leadership-gift chairman. One pledge of \$100,000 was received from the Ransom Fidelity Foundation, Lansing, Mich. While the gift was unrestricted, a spokesman for the foundation said that two of the especially appealing phases of the CHEC program were the plans to increase faculty salaries and provide additional scholarship aid for Baptist students. A conditional gift of \$45,000 a year for three years was received from Barney Whatley, of Denver, Colo., which is designated for building a chapel at Colorado Woman's College, where Mr. Whatley is a member of the board of trustees.

Women's Worker Appointed in Massachusetts

Mrs. Edwin H. Kinney, Wellesley, Mass., was recently appointed the first secretary of the new department of women's work of the Baptist State Convention of Massachusetts. This is the first state to establish a full department of women's work. This department will help to coordinate the women's programs of the three hundred American Baptist churches in Massachusetts with the program of the National Council of American Baptist Women. For the past three years, Mrs. Kinney was a director of Christian education in Rochester, Mich. She was formerly the national secretary of the Christian Friendliness department of the Woman's American Baptist Home Mission Society.

Roy I. Madsen to Manage Headquarters Relocation

Roy I. Madsen has accepted the post of project manager for the headquarters relocation of the American Baptist Convention, according to an announcement by General Secretary Reuben E. Nelson. Mr. Madsen has been an executive secretary of the American Bible Society since September, 1955. In his new position he will



Roy I. Madsen

coordinate the moving of American Baptist headquarters offices to Valley Forge, Pa., as authorized at the annual meeting of the convention in Cincinnati last June. Mr. Madsen will assume his new duties as of April 1, but before that date will be available for conferences and committees. Before going to the Bible Society, where he was responsible for its relations with the churches of the United States, Mr. Madsen was secretary of the department of radio and television of the American Baptist Convention (1953-1955) and a field representative of the Council on Missionary Cooperation (1951-1953).

World Council Plans New Building

The sum of \$462,000 has come from United States contributors—individuals and foundations—for the new

headquarters building of the World Council of Churches in Geneva, Switzerland. Henry Knox Sherrill, chairman of the U.S. Conference for the World Council of Churches, made the announcement of progress at the annual luncheon meeting of the Friends of the World Council of Churches held recently in New York city. Bishop Sherrill, chairman of the international committee for the new building, said that an additional \$300,000 has been pledged by member churches of the World Council of Churches. The world goal for the new headquarters building, as adopted by the World Council's central committee last summer in Denmark, is \$2,500,000. Architects' plans will be presented at the meeting of the central committee next summer on the Island of Rhodes. Construction is to get under way this fall. The building, contemporary in style, will be near the United Nations' Geneva headquarters and other international centers in the Swiss city. Otto Senn, of Basel, Switzerland, and Otto Bartning, of Germany, are the architects.

B.M.T.S. To Inaugurate President

The Baptist Missionary Training School announces that Pearl Rosser will be inaugurated president on February 27. An evening service at North Shore Baptist Church will climax the day, with Edwin T. Dahlberg, pastor of the Delmar Baptist Church, St. Louis, Mo., and president of the National Council of Churches, as the inaugural speaker. Officers from denominational agencies will bring greetings and participate in the commissioning of Miss Rosser as a missionary of the American Baptist Home Mission So-



Mrs. Andrew Kilpatrick (left), minister's wife, and Mrs. Pauline Keneron, of Trinity Baptist Church, Lynnfield, Mass., bring the problems of their church societies to Mrs. Edwin Kinney, secretary of women's work

cieties. Mrs. Harold Bailey, chairman of the board of trustees of the school, will preside. A dinner at the church will precede the service. In the afternoon, friends are invited to visit the school at 510 Wellington Avenue, to hear an address on "Leadership Imperatives for the World Mission Of American Baptists." Lynn Leavenworth, Dorothy O. Bucklin, and Suzanne Rinck will participate in a symposium. The Baptist Missionary Training School has many friends across the convention, and it is hoped that many of them will attend these functions, which will welcome Miss Rosser into this significant position.

William Axling Speaks in Illinois

William Axling, for fifty-four years an American Baptist missionary in Japan, recently kept forty speaking appointments in thirty days. Dr. Axling "retired" in 1944, but has been making speaking trips across the United States ever since his return. His latest tour took him to Illinois, where he spoke at Baptist churches, public high schools, and the Illinois Baptist State Convention. One day he gave seven full forty-minute addresses, each followed by a fifteen-minute question-and-answer period. Six of these talks were in high-school classes. Though officially retired from mission work, Dr. and Mrs. Axling returned to Japan in 1946, where they built a Japanese home in the Tokyo slums and lived among the laboring people, giv-



Willis Hubert Porter (r.) associate general secretary of the American Baptist Convention, presents to John C. Slemp, editor, for the files of 'Missions,' well-preserved, leather-bound book containing Volumes 1 and 2 of 'The Massachusetts Baptist Missionary Magazine,' dating back to 1803. That publication was the forerunner of the present 'Missions' magazine, making it perhaps the oldest religious magazine published in United States

A Message

For Baptist World Alliance Sunday, February 1

To FELLOW-BELIEVERS IN ALL COUNTRIES:

Grace be with you, and peace, from God the Father and our Lord Jesus Christ.

In this fifty-fourth year since the organization of our universal fellowship, we again invite you to join in a chorus of thanksgiving and intercession on Baptist World Alliance Sunday.

On this day let us joyously give honor and praise to God for the continued growth of our movement. Our numbers have been multiplied by four in a little more than half a century. Our witness is being heard in more than a hundred countries, from Liberia to Siberia, from the Bay of Bengal to the Cape of Good Hope. The truths which we are pledged to proclaim are finding increasing acceptance among our brethren in other branches of God's worldwide family. This is the Lord's doing; it is marvelous in our eyes.

Three special subjects are here suggested for our intercession on this day: Evangelism, Freedom, Peace.

Let us pray for that new venture in evangelism to which many thousands of our churches committed themselves in a New Year's watchnight service of prayer and rededication. As Christ died to save sinners, each one of his followers is called to live his life and give his testimony in such a manner that the Savior may—in the words of the prophet—"see the fruit of his travail and be satisfied."

Not everywhere do our people have full freedom to do their work for Christ. In both East and West there are countries where Christians are hampered by legal restrictions, or harassed by hostile authorities, or even silenced behind prison walls. We have special cause to remember in prayer those brothers and sisters whose plight has so lately been brought home to us by the recent closing of several Evangelical churches in Spain. The cause of religious liberty is the cause of God, for not even the Almighty uses compulsion in matters of faith.

Let us pray for world peace. Suspicion, fear, and hate have laid their blight upon the nations. Great wealth, that could feed hungry peoples and build up backward countries, is being used to create means of destruction. We know that human sinfulness is at the root of the trouble; that only God can cope with it; that he has given us prayer as one great means of bringing closer that day when his will shall be done on earth.

Pray, therefore, that his power may hold back the forces straining toward war, and guide the nations and their leaders into paths of peace.

"If ye abide in me," says Jesus, "and my words abide in you, ye shall ask what ye will, and it shall be done unto you."

Greetings to you all from your brothers in Christ.

THEODORE F. ADAMS, President
ARNOLD T. OHRN, General Secretary
ROBERT S. DENNY, Associate Secretary
HENRY COOK, Associate Secretary

ing them encouragement and help in the difficult post-war years. They returned to the United States in 1955, fifty-four years after they had first left it for Japan. Dr. Axling was honored by the Japanese by being awarded the Second Order of Merit, conferred by the Emperor, and by being made the first non-Japanese honorary citizen of Tokyo.

Berkeley Dedicates Residence Hall

A new women's residence, Bratcher Hall, was dedicated at Berkeley Baptist Divinity School, Berkeley, Calif., December 6. Guest speaker was Mrs. George Armacost, of Redlands, who brought a challenging and inspiring address on the subject "To the Glory of God." Bratcher Hall, constructed at a cost of approximately \$150,000,

has accommodations for thirty-six women students, study room, and a spacious lounge. It is named in honor of Marion E. Bratcher, of Berkeley, for his generous contribution to the women's hall project. He has served the denomination for several years, and at one time was on the faculty and staff of the Divinity School. Completion of the dormitory marks a significant step forward in Berkeley's campus-development program.

Andover Newton Calls Rutenber

Culbert G. Rutenber, for the past nineteen years a member of the faculty of the Eastern Baptist Theological Seminary, Philadelphia, Pa., has been called to Andover Newton Theological School, Newton Centre, Mass. Herbert Gezork, president of the school, an-

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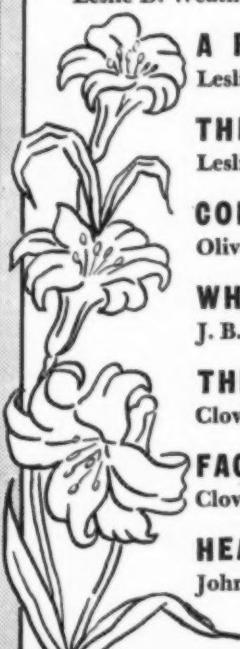
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nounced that Dr. Rutenber, who is the son of a clergyman, became professor of social ethics and philosophy of religion on January 1. Dr. Rutenber is widely known as a preacher, an author, and a college chaplain. He is a member of the American Philosophical Society, the Fellowship of Reconciliation, an associate editor of *Foun-*



Culbert G. Rutenber

dations magazine, and chairman of the Council on Christian Social Progress of the American Baptist Convention. Dr. Rutenber is a graduate of Kenyon College, Eastern Baptist Theological Seminary, and the University of Pennsylvania. He did graduate work at the University of Edinburgh and Columbia University.

Pennsylvania Council Holds Conference on Work

Representatives of eleven Pennsylvania churches gathered in the First Baptist Church, Reading, Pa., to consider one of the most important questions confronting the modern Christian. What is the relationship of his faith to the work which he does? The meeting was called to order by William Amend, Pittsburgh layman, chairman of the department of Christian social progress of the Pennsylvania Baptist State Convention. Mervin Heller, executive secretary of the Reading Council of Churches, led in worship. The group divided into three sections under the leadership of Wilfred Packer, of Crozer Theological Seminary; Wilbur Sheriff, of Williamsport; and Ellery Haskell, of Albright College; and explored together such topics as the biblical teaching regarding work, Christian motivation, obstacles to being Christian on the job, changing the individual worker's motivation and character, changing the social order, and analyzing the task of the church in relation to improvement on the job. John W. Thomas, executive secretary

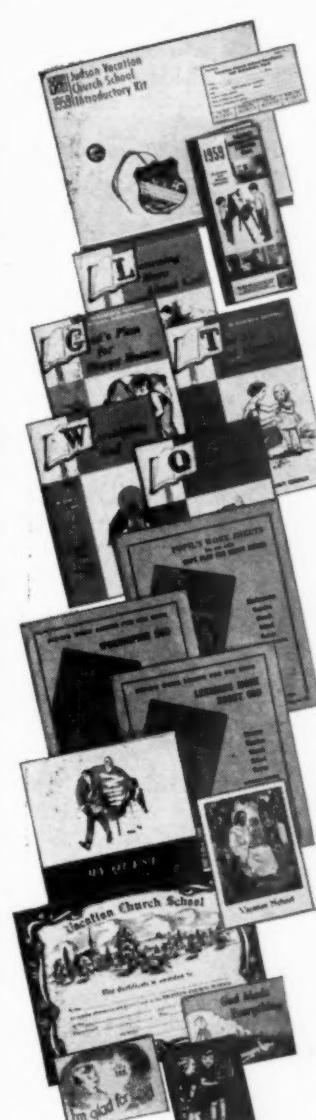
of the Council on Christian Social Progress of the American Baptist Convention, participated in the program.

Mounds-Midway Plans Medical Center

L. Melvin Conley, director of the Baptist Hospital Fund of St. Paul, has announced that the board of trustees has launched the first step of its Baptist Medical Center program. Aided by the assurance of a campaign for \$1,250,000 from community sources, Midway Hospital is committed to the building of an addition that will provide care for the growing number of patients who presently cannot be accommodated in the hospital. In addition to the enlarged bed capacity, there will be a complete new surgical suite, a ten-bed recovery room, and an enlarged X-ray department and clinical laboratory. With the provision of these and other modern facilities for the finest possible medical care, there will be equal concern for the spiritual impact of the hospital. A chapel will emphasize the relationship of the hospital to the healing ministry of Christ and will provide a place of worship for all who feel the need for added strength.

Used Christmas Cards Mailing Instructions

Please write to American Baptist Foreign Mission Societies' headquarters before sending used Christmas cards to missionaries. Do not send indiscriminately to any missionary. Some missionaries have no use for these cards, some have informed us they have an abundant supply of them, and some missionaries have been transferred or they are home on furlough. These are a few of the reasons why it is best to check with headquarters *each time*. Choose cards which are concerned with the basic meaning of Christmas, or which have beautiful pictures symbolic of Christmas. Please do not send comics, or cards depicting smoking, drinking, ball-room dancing, or women wearing low-necked gowns; or cards whose beauty consists of lettering, so attractive to us but meaningless to non-English speaking people. Be sure all handwritten messages and addresses are either cut out or deleted with ink eradicator. When cutting, please do it neatly, so that the cards may be used. Place in a sturdy cardboard box or wrap securely, using cardboard beneath the wrapping paper. Tie the box with string. If you use gummed tape, be sure that one side is left free of taping, so that the box may be opened by government officials on arrival. Mark the box **PRINTED MATTER—OF NO VALUE**. Used Christmas cards are entered under this listing by the Post Office.



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Baptist Giving Reported by Tuller

A study showing the record of giving of American Baptists over the past twenty years was made recently by Edwin H. Tuller, general director of the Council on Missionary Cooperation. The study revealed that membership in the American Baptist Convention has increased 5.4 per cent over the past twenty years. In 1938, the per capita giving of American Baptists to the benevolence program of the convention was \$1.72 a year. That same year the per capita disposable income, according to government statistics, was \$505.38 a year. Within the past twenty years, disposable income has risen to \$1,757.89. Within this same period, the per capita giving of American Baptists to benevolence has risen from \$1.72 a year to \$6.57. This latter figure is still only 0.3 per cent of disposable income. These figures do not represent or include giving to the local expense and building programs of American Baptist churches. Total giving to all causes by American Baptists has risen 262.7 per cent in the past twenty years. During this same period, personal disposable income has risen 347.84 per cent. Per capita giving to all causes has risen 244.2 per cent, and per capita giving to benevolences in the past twenty years has risen 258.1 per cent.

Madison Foundation Adopts Jubilee Program

The Baptist Student Foundation, Madison, Wis., has been selected as one of ten special project centers for the Baptist Jubilee Advance emphasis for this year on the Mission to the Academic Community, it was recently announced by Joseph D. Ban, of New York city, director of the mission. Richard Broholm, Baptist minister to students at the University of Wisconsin, and members of the board of managers of the Baptist Student Foundation, accepted the invitation to participate in this year-long project. Already in progress at the Baptist Student Center is a "Community of Faith and Life." Students living in the two Baptist dormitories pledge themselves to ten hours of work, worship, and theological studies each week for this in-residence training program. The Mission to the Academic Community will provide additional leadership for this program, while observing and evaluating it for possible use in other American Baptist student centers throughout

the country. The Mission to the Academic Community "seeks to discover new and vital ways to relate the Christian faith to the everyday demands faced by the average student and faculty member," Mr. Ban explained. It is the first-year emphasis of a five-year evangelistic program called the Baptist Jubilee Advance, in which six major Baptist bodies are cooperating.

Correction, Please!

At the meeting of the boards of managers of the American Baptist Foreign Mission Societies, at Buck Hill Falls, Pa., last November 8-10, W. Drew Varney was honored with a pin for twenty-five years' service with the Foreign Societies—not for five years' service, as inadvertently reported in our news columns last month.

In a Word Or Two

■ The First Baptist Church, Red Bank, N.J., recently completed a successful every-member canvass in cooperation with a sector training program by Joseph Burnett, a member of the New Jersey Baptist Convention staff. Total pledges amounted to over \$45,000, a 48 per cent increase. In addition, the congregation had previously pledged \$18,000 to a debt-reduction campaign. John F. Crouthamel is pastor.

■ The United Church of Pittsford, N.Y., recently dedicated a new church building erected at a cost of \$175,000. The building includes a fellowship hall, a sanctuary, and the ground floor of an educational building. Still to be completed is the addition of two stories to the educational building. The pastor is John Di Gangi.

■ Richard L. Firster is the newly called associate pastor of The Baptist Temple, Philadelphia, Pa. He is a graduate of Geneva College and Northern Baptist Theological Seminary. Peter Vroom is pastor.

■ Clarence W. Cranford, pastor, of Calvary Baptist Church, Washington, D.C., reports that over two hundred service people have been accepted for membership since chaplains were invited to use Calvary as a church home for membership referrals.

■ Harold F. Stoddard, president of The Baptist Institute for Christian Workers, Bryn Mawr, Pa., has announced that the former school property on Snyder Avenue in Philadelphia has been sold for \$225,000. The buildings will be used as a convalescent and nursing home. The Snyder Avenue building was built largely through the generous gift of \$50,000 by Mrs. Anna M. Watson, of Mount Holly, N.J. She later made other gifts to the school for a total of \$100,000. Dr. Stoddard

The America For Christ Offering

Sunday, February 22, 1959



You . . . are my new friend
. . . because you sent our mis-
sionary . . . and made the
Christian Center a happy
place.

YOU, carry on the mission projects of the American Baptist Home Mission Societies. This little Chinese girl found friends and a warm place in the hearts of Christian missionaries in a Christian Center.

YOUR, America for Christ dollars sent the missionary with the stories of Jesus to thousands of boys and girls across America. Every dollar you give greatly multiplies the chance for more boys and girls to find Christ.

William H. Rhoades, Executive Secretary

The American Baptist Home
Mission Society

164 Fifth Avenue, New York 10, New York

Woman's American Baptist Home
Mission Society

said the funds realized from the Snyder Avenue sale will be placed in permanent endowment and the income used to enlarge the services and strengthen the training of the school.

Anniversary Celebrations

■ Portland Street Baptist Church, Haverhill, Mass., its 100th, Adam Arnold, pastor.

A Glance Backward



James H. Franklin

Now in his tenth year of almost total paralysis from a stroke, James H. Franklin, at the age of eighty-four, lingers on in a nursing home in Richmond, Va. Mrs. Franklin died two years ago, and their daughter Caroline a dozen years earlier. Dr. Franklin served as president of Crozer Theological Seminary from 1934 until his retirement in 1946. Prior to that he was for twenty-two years one of the distinguished foreign secretaries of the American Baptist Foreign Mission Society, a contemporary of Joseph C. Robbins and the late P. H. J. Lerrigo. With administrative responsibility for the mission fields in Japan, China, the Philippines, and Europe, his great contribution as foreign secretary was the development of Oriental Christian leadership. When the Second World War compelled the evacuation of American missionaries from the Far East, the Oriental leaders they left behind proved equal to the emergency and the Christian movement carried on. Dr. Franklin began his career as a home-mission pastor in a Colorado mining camp, later served as a district secretary for the American Baptist Home Mission Society, and then became pastor of the First Baptist Church, Colorado Springs, Colo., where the Foreign Mission Society found him in 1912 and summoned him to his distinguished service as foreign secretary.

World Christianity

By ANNA CANADA SWAIN

End of Communism Seen by Christian Leader

In a recent address, W. A. Visser 't Hooft described the mentality of the Communist countries in Europe as "the twilight of political myths." He said that the force of communism as an ideology with a hold on youth seemed to be nearly spent. The general secretary of the World Council of Churches went on to say that he saw reasons for hope in the rest of Europe, where Bible study, new methods of evangelism, and the spread of lay rallies started by the German Kirchentag were renewing the churches.

Professor d'Espine And European Latin Protestantism

In an appeal to overcome the fragmentation of Latin Protestantism in Europe, Professor d'Espine, of the faculty of the University of Geneva, called on Protestants to accept three challenges: first, more effective evangelism; second, vindication of religious liberty; and, third, cooperation with Latin Protestant work outside Europe. Present at the conference were Protestants from France, Spain, Italy, Switzerland, Portugal, and Belgium.

New Council In Madagascar

Eight hundred and eighty thousand baptized members of the Lutheran Church in Madagascar and churches related to the London Missionary Society, the Paris Mission Society, and the Friends Foreign Missionary Association have formed a Council of Churches and have applied for membership in the International Missionary Council.

Visit to South Africa 'Shattering' Experience

Pastor Gerhard Brenneck, director of the Berlin Missionary Society, found his six-month stay in South Africa hard to take. The Government's policy of resettlement of the Africans has emptied many churches, as people have had to move away from their homes. One ray of hope which he found was that churches are working out a Christian way of life that is really African, not just an offshoot of European church life.

Sweden Accepts Women Ministers

Despite dire predictions of a split in the Swedish Lutheran Church, the church voted sixty-nine to twenty-nine to accept women as ordained min-

isters. Bishop Giertz, in accepting the decision, said he would try to maintain the church's unity despite the fact that the move seemed to him to be unscriptural. Neither churches, ministers, nor bishops, however, will be forced to ordain women against their conscientious convictions.

United Church of Christ Decides to Act

The new United Church of Christ, formed in 1957 by a merger of the Congregational Christian Churches and the Evangelical and Reformed Church feels that the time has come for Christian action. It is preparing to set up a \$9-million project in some Northern city where desegregated housing can be shown feasible.

World Council of Churches Has 171 Member Churches

Three more churches have joined the World Council of Churches. They are the Hungarian Reformed Church in America, the Iglesia Filipina Independiente, and the Église Evangélique du Cameroun. The Hungarian church has 8,500 members in twenty-six churches; the Philippine church 1.5-million members; and the Cameroon church almost 67,000. The Philippine church broke with the Roman Catholic Church in 1900, and is now the strongest and largest non-Roman church in the islands.

Missouri Synod Begins to Cooperate

For the first time, the Lutheran Church—Missouri Synod, which is not a member of the Lutheran World Federation, sent official delegates to the L.W.F. commission on theology. It is thought that this may mean an end to the Missouri Synod's well-established isolationism.

East Asia Christian Conference Plans Future

Next May, in Malaya, will be held the constituting assembly of the group in Asia who are interested in inter-church and cooperative projects. In addition to organizational plans, the conference is preparing studies on areas of rapid social change, and will also consider mission-church relationships and the problem of religious liberty.

Refugees Still Escaping from the East

Refugees are still pouring into West Berlin at the rate of 6,000 a week and are seriously overcrowding reception centers. These refugees are part of an exodus which amounted to 130,000 between January and September, 1958, and more than 3-million in the past nine years.

Letters...

TO THE EDITOR

SIR: MISSIONS magazine renders an invaluable service through the printed page.
LEOF M. HAYES
Healy, Kans.

SIR: I would like to say what often is in my mind and not said to you—how very much our appreciation grows for the unusually significant contribution made through MISSIONS under your leadership. It is indeed prophetic as it deals with hard issues in our world today with its clear Christian emphasis.

CLARENCE W. KEMPER
Boulder, Colo.

SIR: I was appalled upon reading your editorial "Mystery or Manifesto?" in the December issue of MISSIONS. Somehow, sir, you have been led to the utterly fallacious and thoroughly unsupportable conclusion that there is a difference between religion and theology, somehow supposing that one can exist without the other, or worse, that theology is a kind of hindrance to religion. I must confess that it was hard for me to believe that which you wrote could be written by a man of responsible position.

In view of the multiplicity of petty and often absurd divisions within our own Baptist fellowship, it is beyond my comprehension how you have the presumption to challenge the faith, the struggle, the concern of those great Christians like Athanasius or the Cappadocian fathers, to mention a few, who in their day fought unceasingly to preserve and live the Christian faith which we in our day are so blessed to receive.

It is incredible that a man of any education at all could possess as little historic objectivity as you seem to. To chastise former generations for their own particular interests and concern is as scholarly immature as it is pointless. You suggest that in the midst of their metaphysical concerns, those Christians of the first seven centuries forgot the questions of practical Christian religion. For shame, sir! You sin against the history of the church, the communion of saints.

Furthermore, your assertion that there can be a religion that is not theological is in itself a theological assertion. Faith without a theological substance amounts to nothing more or less than faith in an ethereal faith which, needless to say, results in an idiot's delight. We Baptists have gained a disturbing reputation for intellectual and theological poverty. It is a pathetic commentary that the editor of so popular a Baptist organ as MISSIONS should strive so hard to perpetuate this poverty.

RONALD GOETZ
Little York, Ill.

If our not-so-gentle reader will kindly adjust his eyeglasses, and reread the editorial that he disliked so fervently, he will find the answer to his principal objection to it. He must have skipped the following: "Now, all that we have said thus far is not to be construed as meaning that the issues discussed by the historic church councils were unimportant. They were important, and the sincere and honest men who wrestled with them deserve the greatest respect. But what a pity that the mystery of Christ's nature took the center of the stage, while his nonmysterious manifestoes were pushed back to the wings!"—EDITOR.]

SIR: I want to be one of the first to say that the December editorial on page 15 ("Mystery or Manifesto?") is stunning. It

should be given wider circulation. What about Saturday Review or even the Reader's Digest?

CARL GUSTAF STROMEE
Minneapolis, Minn.

SIR: Your editorial "Mystery or Manifesto?" put into words something I have felt, but have not been able to express. The background of church history that you related punctuated the truth, I believe.

BRYANT CURRIER
Superior, Nebr.

SIR: I have been a Baptist for a long time and I have enjoyed MISSIONS a lot, but I am a little worried about the trend of some of our people toward the Red China problem. The National Council of Churches, and now the column from the pen of William B. Lippard in MISSIONS. Either they do not know the facts, or they have not given them proper study.

Dr. Lippard's idea about the grandchildren is just a dream that just cannot happen, because the children of China are being taught to hate Americans by a plan that is very simple and used by us for a different purpose. We teach our children to avoid poison snakes, toadstools, poison ivy, and other things, and they do not forget them. So the Chinese teach their children that we are out to kill their brothers and sisters and destroy their homes, and they do not forget that either. It is that simple.

R. H. THOMPSON
Olean, N.Y.

SIR: I want to express my appreciation of the center spread in December MISSIONS, given to the printing in full of the Universal Declaration of Human Rights adopted by the General Assembly of the United Nations ten years ago.

I felt also that Matthew Giuffrida's article on "A Common Standard of Achievement" was a very helpful interpretation of the Declaration.

What better time of the year could we choose to stress the inherent worth and dignity of human beings than the month of the birth of Jesus, who came to live among us, sharing our earthly life?

MRS GEORGE B. MARTIN
Summit, N.J.

SIR: I have just read your editorial on *The Broken Wall*, by Marcus Barth. I think it is an excellent statement. I would not call it a review, because I think it is much more than that.

I am sure that all of us who are related in any way to the denomination appreciate the fine statements you make concerning the book.

JOHN W. THOMAS
New York, N.Y.

SIR: A communication has just come from my husband in Burma, given him by Thra Herald to send to you, hoping you can put it in an early issue of MISSIONS magazine, as they are eager to make contacts with descendants of the early missionaries to Bassein. The centennial is 1960, and so that should give time to trace down any leads.

The communication is as follows:

"Sir: I would like to make known through your esteemed columns the fact that we are celebrating the centennial of the Ko Tha Byu High School, formerly known as the Bassein Sgaw Karen Normal and Industrial Institute, and latterly known as the Nichols Sgaw Karen High School, Bassein, Burma, in March, 1960, at Bassein.

"The secretary of the Bassein-Myaungmya Sgaw Karen Baptist Association would like very much to hear from any missionary still living who has served on this field in

past years, and from any living descendants of former missionaries who have been called to higher service. We are especially eager to have information about the early missionaries: Elisha Litchfield Abbott, John Sidney Beecher, Chapin Howard Carpenter, and Charles Alvord Nichols, and to hear from any of their descendants.

Please write to: Thra Herald Porwy, The Secretary, Bassein-Myaungmya Sgaw Karen Baptist Association, Yedwinyegan, Myaungmya, Burma."

MRS. ERVILLE E. SOWARDS
Columbus, Ohio

SIR: Having read your editorial condemnation in MISSIONS of the Episcopalian statement on "Alcohol, Alcoholism, and Social Drinking," I should like to enter one Baptist's word of appreciation for the Episcopalian report.

You write as if none but total abstainers were informed or cared about what you call "alcohol's tragic balance sheet." Yet some Christians, whether or not inclined toward it personally, are unable in conscience to see in their own abstinence any substantial amelioration of the problems arising from social drinking. On the contrary, they believe that an intractable position on this point complicates in its own way the compulsions underlying problem drinking.

An example is the making of total abstinence into a primary condition for admission to or continuing in Christian fellowship, as is done in some Baptist church covenants. Not only is this practice dictatorial—arrogating to one group in the church a decision that belongs to the personal conscience—but it is also blasphemous, since to take such covenants at their face value would appear to exclude the Lord himself from the congregation.

A helpful contribution to this discussion, it seems to me, is offered in a brochure, "The Great God Bacchus," published by our own Council on Christian Social Progress. While its writer argues strongly and persuasively for total abstinence, he has at the same time the grace to acknowledge the biblical distinction between moderate and excessive drinking, and that there is here a serious personal decision involved, for which the answer is at least not a simple unambiguous one.

BRUCE T. DAHLBERG
Northampton, Mass.

[Since Mr. Dahlberg would justify moderate drinking by appealing to the Bible, is he prepared also to justify moderate murder, moderate stealing, moderate pluralistic sex relations, and moderate aggressive war, each of which would seem to be sanctioned in some part of the Bible?—EDITOR.]

SIR: The article in current MISSIONS on "American Baptist Churches Plan for Tomorrow" is very timely and very well done. After reading this, I picked up *The Christian Century* and read the editorial on "Change or Die, Churches Told."

As you may know, Mrs. Charles E. Tompkins, widow of Charles E. Tompkins, long a medical missionary in West China, has lived with us as one of the family for nearly three years. Last night when she came to dinner she asked me—with that fightin' glint in her eyes—what I thought of the back cover of MISSIONS. I countered with the query, "How did you like it?" She didn't. In fact, she said she tore off the cover and stuffed it in the waste basket—thought it was almost irreligious.

To tell the truth, I myself am dubious about both covers on the January issue.

J. H. BUSWELL
Kalamazoo, Mich.



As I See It

By WILLIAM B. LIPPHARD

WHY was an American cardinal not elected pope to succeed the late Pius XII?

During the years before his death, newspapers, magazines, and personal conversations had occasionally hinted that the strength, wealth, and prestige of Roman Catholicism in the United States called for the choice of an American as pope. The name of New York's Cardinal Spellman was often mentioned. But once again the Roman Catholic hierarchy followed the tradition of the centuries. Once again an Italian is pope and determines the spiritual destiny of 500-million adherents.

Why? Of course, nobody knows; nevertheless, I venture to offer a few surmises.

In declining to elect an American, the hierarchy really showed uncanny astuteness, brilliant strategy, and superb awareness of the kind of world in which the new pope must shepherd his people, and direct the affairs and concerns of his church. Can you imagine the probable effect on the global influence and power of Roman Catholicism under an American as pope? There are today too many nations in the world among whose people the United States is unpopular. This is evidenced by Vice-President Nixon's reception in South America, by the often-appearing signs abroad, "Yankee, Go Home!" and the disconcerting frequency with which member states in the United Nations vote against the United States. The choice of an American as pope would assuredly accentuate American unpopularity, and could easily divert some of it against the Roman Catholic Church.

Moreover, in the global struggle, or "cold war," between the United States and Russia, between West and East, between capitalism and communism, between democracy and totalitarianism, however you identify it, many nations today maintain a policy of neutrality. Were an American now pope, these neutral nations would fear an effort under his leadership to align the entire Roman Catholic world politically with the United States. Uncommitted in allegiance to either Rus-

sia or the United States, they would resent it. The voting cardinals at Rome probably considered that also as they marked their ballots.

And surely the election of an American as pope would have had one effect similar to lighting a fuse to a powder keg. It would have set off a global explosion of Communist propaganda that the Roman Catholic Church had fallen under the domination of the United States, and had become a tool of the state department in supporting American foreign policy. Although such Communist propaganda would be totally false, millions of people around the world would believe it. The hierarchy could not afford to have that happen.

In his new book, *Creeds in Competition*, the distinguished author, Leo Pfeffer, points out that fifty years ago Roman Catholicism was on the defensive in the United States. That picture has ominously changed. Today, *Protestantism is on the defensive!* It should be wholesome for Protestants now to recognize that and begin to do something about it. Perhaps that also explains why the hierarchy may have decided that an American as pope was not necessary.

So an Italian again sits on the papal throne. Let no one conclude that his election was a demonstration of Roman Catholic democracy. Admittedly, the voting procedure was secret. We shall never know how the fifty-one cardinals voted, nor what factors determined their changes from ballot to ballot. All we do know is that the eleventh ballot registered the required majority. *Not a single Roman Catholic church or church member anywhere on earth had a voice in that election!* The new pope was chosen by the fifty-one cardinals from among themselves. They in turn had been elected, not by the churches, as are the moderators or presidents in Protestant elections. They had been appointed by the pope himself.

Thus long before he died, the dead pope had already chosen his living successor. Can this be democracy?

A New York newspaper played it up on the front page. *Time* and *Life*

magazines also featured it. As president of the student body in an Arkansas high school, a lovely sixteen-year-old Southern girl said: "Segregation is not Christian. Negroes should have equal rights in all places. They should be allowed to attend white churches, study in white schools, and sit in white restaurants." In a poll of 160 white students in her high school, she found that 85 approved having Negroes in classes; only 45 were opposed, while 30 were neutral.

Immense is the contrast between this Southern girl's conviction and the declaration of the American Council of Christian Churches, consisting of a score of small, extreme fundamentalist groups and so-called "splinter" sects. As reported in *Christianity Today* and in *The United Presbyterian*, this council declared, "On racial, linguistic, and national lines, segregation is not un-Christian." (Italics mine.) Thus the extreme fundamentalists in this council of churches regard segregation as Christian! More outspoken is the resolution by The American Baptist Association, at its meeting in Fort Worth, Tex., as follows:

RESOLVED: That we pray our people to use their influence in every Christian and lawful way to preach the gospel to all races to the ends of the earth, and that in doing so they teach them that racial integration originated in heathenism and is Biblically and historically un-Christian in practice. (Italics mine.)

How far can a missionary get today in presenting the gospel of Christ in Africa, Asia, South America, wherever there are colored people, if he quotes that resolution?

Here is something terrific and devastating. Which is more in accord with the spirit of Christ, with the true meaning of his gospel, and with the application of his principles to the American scene—the conviction of a young Southern belle, or the revolutionary outpourings of a church council claiming to be Christian, or of an association identified by name with the same branch of Christendom as our own?

In a published letter in *Time* magazine, a missionary in Japan wrote, "The pro-segregation statements by certain churches in the United States will make our work as their Christian missionaries even more difficult." As I see it, that sentence is a magnificent understatement.

Here is food for thought on Race Relations Sunday, February 8. Baptists and all other Protestants might well emulate the Roman Catholic bishops who declared at Washington, on November 13, that segregation cannot be reconciled with the Christian view of man's nature and origin.

February, 1959

EDITORIALS

BROTHERHOOD WEEK, since 1934 sponsored annually by the National Conference of Christians and Jews, will be observed across our country February 15-22. The conference wishes to make clear that this period has been set aside, not as the one week of the year to practice brotherhood, but as a time of renewal and resolution to sustain brotherhood throughout the year. Bombings of schools and synagogues from the Gulf of Mexico to the Great Lakes are grim reminders of the need for this observance and all that it stands for. Living as we do in a land of religious and cultural diversity, we must learn to live in peace with one another. Roman Catholics, Protestants, Eastern Orthodox, and Jews have widely divergent ideas and viewpoints, of course, but these differences must not be permitted to stand in the way of a creative working relationship based on respect for individuals and peoples. Let this week remind us all that we are Americans, whatever may be our religious, ethnic, or cultural affiliations. The challenge to every citizen of the United States, not only during Brotherhood Week, but fifty-two weeks a year, is to make sure that this country of ours is "one nation under God, indivisible, with liberty and justice for all." President Eisenhower, honorary chairman for the Brotherhood Week observance, says to us and to the world: "The achievement of brotherhood is the crowning objective of our society."

An Ancient Question For the Modern World

ANOTHER important observance this month is Race Relations Sunday, February 8. In a message relating to this important day, Edwin T. Dahlberg, president of the National Council of Churches and pastor of the Delmar Baptist Church, St. Louis, Mo., recalls a question asked many years ago by the prophet Micah: "What does the Lord require of you but to do justice, and to love kindness, and to walk humbly with your God?" Dr. Dahlberg declares that this ancient question "calls for an immediate and vigorous answer in our time, particularly in the field of race relations." He then reminds us that the "clouds of fear and violence" on the American scene "darken our efforts toward integrated housing, education, recreation, industry, and religion." These clouds "threaten our integrity and our unity as a nation." More than that, they "shadow the witness for Christ in the non-Christian world." Dr. Dahlberg continues: "Every racial incident, whether in Chicago, New York, Montgomery, or Little Rock, hits the headlines in every continent on the globe, embarrassing the churches, shaking the faith of newer Christians, and undermining the fundamental values of our society."

The trouble, as everyone knows, is that "too long have we acquiesced in a system which is riddled by prejudice and injustice. Our children come into the world without any sense of racial superiority or inferiority and without hatred. They become poisoned by practices of racial discrimination in our society." Clearly, the challenge to Christians in this generation is to put an end to this vicious cycle. And that is precisely what we will do when we begin to take the Christian gospel seriously.

Religious Revivals: Then and Now

IN THE SPRING of 1803, something happened in Boston that the leaders of our current Baptist Jubilee Advance may consider to be of more than historical interest. It was a religious revival that got started in two Baptist churches without any apparent special effort, and continued for a full year, increasing in intensity as it went along. The pastors of these two churches, Thomas Baldwin and Samuel Stillman, administered the ordinance of baptism week after week to the new converts—from as few as two or three some weeks to more than a hundred other weeks. Week after week, through spring, summer, and fall, the revival continued. And this is the description of what happened in the winter, according to the first volume of what is now MISSIONS magazine: "The most severe snow-storms would not prevent our houses being filled on Lord's-day evenings. And usually when fair, notwithstanding the cold, they would be thronged. Every isle crowded full to the head of the pulpit stairs, and frequently hundreds went away who could not get within the doors." Among the "remarks" appended to this unusual story is this: "This work has, we believe, been carried on with as little noise and confusion, as any of equal extent which has ever taken place in our land. . . . There has been little or no outcry, swooning . . . in the present work; but the mind silently, yet powerfully impressed." That is what happened in response to the proclamation of the gospel and the week-after-week work and witness of the churches.

To Speak Or Not to Speak

WRITING in our "Letters to the Editor" column last month, Ray A. McFadyen, of Columbus, Ohio, strongly protested "any action taken now or at any future time by the National Council of Churches, or by any committee of the council which can be interpreted as the action of the council, in any matter which is purely political, and not strictly involving a moral or

religious issue." Now, even an attorney and Baptist layman of the stature of our correspondent would undoubtedly have difficulty making a list of matters that are "purely political, and not strictly involving a moral or religious issue." Take the problem of racial integration in the public schools. How much of it is moral or religious, and how much political? Or, take the problems of management and labor. Where does the moral or religious aspect of these problems end, and the social or economic or political aspect begin? The difficulty in trying to draw hard-and-fast lines in these matters is that of deciding where to draw them, or whether they should be drawn at all. Indeed, it is difficult to think of a single major issue before our nation and the world today that is "purely political"—that does not contain some element that is moral or religious. Whether we are dealing with racial discrimination here in the United States, or religious liberty in Spain, or separation of church and state in Italy, or the reunification of divided Germany, or how to deal with Communist China, we are not dealing with issues that are purely political, or purely anything else. The issues are all mixed up, as life itself is all mixed up. Problems intertwine, overlap, refuse to be labeled. So it is not only the right, but the duty, of individual Christians and churches and councils of churches to speak out on any and all of our major problems—because every last one of them deeply affects our lives. Whatever touches life is the domain of vital religion, as such Old Testament prophets as Amos and Jeremiah, and such New Testament preachers as John the Baptist and Paul of Tarsus, never doubted. It is, therefore, heartening to know that the policy-making general board of the National Council of Churches, at its meeting in Chicago, last December 3, sounded a ringing affirmation of the right of the churches to speak out on political, economic, or social issues, "no matter how controversial," inasmuch as "all matters of concern for human beings are matters of concern to the churches and to the churches' Lord." So, let the churches speak!

Toward Setting The Record Straight

BEFORE leaving Mr. McFadyen's letter, and in an effort to set the record straight regarding what the Cleveland conference on world order said about Communist China, let us review, dispassionately, the essential facts. First, the conference spoke only for itself, not for the National Council or any of its constituent church bodies, as news releases given out by the conference clearly stated. Second, only by action of the policy-making general board of the National Council can any matter become the voice of the council. Third, the Cleveland conference definitely *did not* pass a resolution favoring our country's recognition of Communist China and its admission to the United Nations, even though this erroneous report became headline news throughout the land. The conference message merely said that Christians should urge our Government to reconsider its policy regarding the People's Republic of China, and that *steps should be taken* toward that Government's admission to the United Nations and its recognition by our Government. Now, it is incredible that anyone who understands the English language

should interpret *reconsideration* of our China policy, or *taking steps* toward mainland China's admission to the United Nations and its recognition by our Government, as being an outright approval of either of these. Indeed, the very process of reconsideration might conceivably give us even stronger reasons for maintaining our present policy than we now have. And our taking steps toward recognition of mainland China and her admission to the United Nations might well involve certain fundamental changes in the policies of that country which both our Government and the United Nations would demand before either recognition or admission could be considered. Now, what could possibly be wrong with that—with an open mind, with the door always open for reconsideration of a problem, with taking steps in the direction of solving a problem, all the while making it unequivocally clear that we will neither condone evil nor compromise with it? If we are not prepared to face up to the issues involved in that question, then we need not be surprised to wake up some bleak morning and find ourselves facing up to the issues of total war—if we are fortunate enough to be alive when that morning comes. Let there be no mistake about it; the situation confronting us is just that serious.

Two Appeals For Desegregation

THOUGH recognizing that there are many facets to the problem of racial desegregation in the United States—problems of law, of history, of economics, of sociology, and problems of procedure and technique—the Roman Catholic bishops of the United States said recently that, nevertheless, "the time has come, in our considered and prayerful judgment, to cut through the maze of secondary or less essential issues and to come to the heart of the problem." And "the heart of the race problem," said the bishops, "is moral and religious. It concerns the rights of man and our moral attitude toward our fellow man. If our attitude is governed by the great Christian law of love of neighbor and respect for his rights, then we can work out harmoniously the techniques for making legal, educational, economic, and social adjustments. But if our hearts are poisoned by hatred, or even by indifference toward the welfare and rights of our fellow men, then our nation faces a grave internal crisis." On the very same day, the bishops of the Methodist Church reaffirmed their support of the Supreme Court in its decisions relative to segregation in the public schools, and urged all Methodists to accept the rulings of the court in good faith. Said the bishops: "We would remind our people that equal justice can be had only under law. To obey the law only when it suits us is to invite others to do likewise, and that ultimately leads to anarchy. We, therefore, call upon our people to treat obedience to and respect for law as a Christian moral obligation, and to see to it that, if and when any law needs to be revised, strengthened, or eliminated, it can be done, not by resort to force or violence, but by legally established legislative procedure." Though it is not often that Roman Catholics and Methodists are linked in the headlines, yet they were when on the same day they took similar action on the race problem. What better or more practical way to practice interfaith cooperation?

Who Is My Neighbor?

BEHOLD, a lawyer stood up to put him to the test, saying, "Teacher, what shall I do to inherit eternal life?" He said to him, "What is written in the law? How do you read?" And he answered, "You shall love the Lord your God with all your heart, and with all your soul, and with all your strength, and with all your mind; and your neighbor as yourself." And he said to him, "You have answered right; do this, and you will live."

But he, desiring to justify himself, said to Jesus, "And who is my neighbor?" Jesus replied, "A man was going down from Jerusalem to Jericho, and he fell among robbers, who stripped him and beat him, and departed, leaving him half-dead. Now by chance a priest was going down that road; and when he saw him he passed by on the other side. So likewise a Levite, when he came to the place and saw him, passed by on the other side. But a Samaritan, as he journeyed, came to where he was; and when he saw him, he had compassion, and went to him and bound up his wounds, pouring on oil and wine; then he set him on his own beast and brought him to an inn, and took care of him. And the next day he took out two denarii and gave them to the innkeeper, saying, 'Take care of him; and whatever more you spend, I will repay you when I come back.' Which of these three, do you think, proved neighbor to the man who fell among the robbers?" He said, "The one who showed mercy on him." And Jesus said to him, "Go and do likewise."—Luke 10:25-37, RSV.

A new 25-cent pamphlet, *Who's My Neighbor?* by Algernon D. Black, published by the Public Affairs Committee, 22 East 38th St., New York 16, N.Y., poses a modern social situation which makes the story of the good Samaritan as timely as the headlines in your morning newspaper.

"Have you heard the news? A colored family has bought the old Smith house!" That bit of news brought forth in the community the expression of two contrasting attitudes, both in answer to the question, "What are you going to do about it?"

Attitude 1: "I've decided to move out. My 'For Sale' sign is up." "Why not have a meeting and see what we can do to stop it?" "I'll be there. This has always been a white neighborhood and I say let's keep it that way. The first thing you know we'll have Puerto Ricans and Orientals and all kinds of people moving in."

Attitude 2: "Are you asking me what I would do? I'd say: Let's welcome the new family. Let's stay where we are. I'll put up a sign 'This House Is Not for Sale.'"

Attitude 1: "I don't follow your thinking. You don't make sense."

Attitude 2: "Don't I? Well, the way I figure it, America means equal opportunity. There are good and bad in every group. If a man is a good man and can pay for a house, I don't care what his color or creed is—or his nationality or his ancestry either. When it comes to being a good neighbor I judge a man by what he is, not by his religion or his race or his nationality."

Questions: Which of these attitudes reflects the attitude of the good Samaritan? Which reflects your own attitude?

These two attitudes are to be found in varying degrees of prevalence and intensity all over the United States. For example, in recent years the moving of a Negro family into previously all-white communities in Levittown, Pa., in Cicero, Ill., and in other towns and cities, was the signal for jeering, threats, and violence.

By way of contrast, in Teaneck, N.J., white home owners put up signs on their property, "Not for Sale," thus declaring their intention to remain in the community with their new Negro neighbors. In Syracuse, N.Y., and other communities, white families formed "Good Neighbor" welcoming committees to help their new neighbors in the process of integration.

But the prevailing pattern across the entire United States, in the North as well as in the South, is one of zoning, "according to race or religion or national origin," writes Mr. Black. This kind of zoning is "not done by government or law. It is the result of prejudice and custom and tradition. It is the result of attitudes and practices of builders and investors and mortgage companies and the operations of the real estate industry."

Questions: Which of the two types of communities, described above, reflects the spirit of the good Samaritan? Which attitude is dominant in your community? In your church? Which do you think is the right attitude?

The discriminatory attitudes which we have examined are based on what on the surface appear to be well-grounded fears. When Negroes, or other colored people, move into a white community, it is argued, property values will go down; the incoming families will be careless about property upkeep; there is likely to be an inundation of colored families, the entrance of one being a signal for others to follow; white children might be hurt by the lowering of school standards, by the probable increase in delinquency, and by being drawn into intermarriage.

Though we must recognize these as realistic fears, we must recognize also that there are realistic answers to them. Take property values. What affects them is not the entrance of a nonwhite family, but panic selling. Overcrowding, undermaintenance, and inadequate city services cause values to go down—even in all-white communities. If the neighborhood is stable, then property values are stable. And as for property upkeep, Negro families often outdo white families, since they have special reason to maintain good human relations.

Fears of inundation are equally ungrounded. With Negroes constituting only 10 per cent of our total national population, and only a small proportion of these in position to buy homes in middle-class neighborhoods, fears of inundation are unrealistic. The same goes for the possible effect on white children. Intelligence and talent and self-respect and high moral standards are not limited to any one group. The problem in human relations is one, not of color, or race, or creed, but of heart and mind and spirit. As Christ enters the human scene—transforming heart and mind and spirit—unbrotherliness, ill will, and hate cannot survive.

Ideas That Have Gripped Me

Number Eight in a Series

By CHARLES R. BELL, JR.



I THINK an account of this kind should start with at least a brief statement as to *how* certain ideas found an important place in my thinking, as well as what those ideas are.

Let me begin, then, by saying that I started preaching in 1932. That was, as the reader will recall, the day of the great depression. And, in the Alabama community where I took my first church, it was a particularly difficult time. The factories were running only four or five days a month, and hunger was common. It was also a time when strong reaction against war had set in. Disturbing revelations had been made about the munitions industry and its fabulous profits. People had learned how propaganda distorted the facts in 1914-1918. There was a real search for a better way. Finally, a new emphasis was being heard in the Christian pulpit. Unwarranted division within the church and legalistic theology had come under strong attack. Attractive new voices were calling the Christian community to the higher ethical and larger spiritual values of our faith.

It was in such a world that I tried to find myself and the message I would bring. From the start, two great ideas gripped me. The first had to do with the nature of the gospel; the second, with the organization of the church. Let us look at them separately.

The Christian faith had certainly been a vital and central experience in my life from childhood. I had believed in Christ and been a member of the church for many years by the time I reached college. But my faith, valid and meaningful as it had been, was limited. I had a very real fellowship with Christ as Lord, but I had not understood the larger meaning of his teaching. Then, during my junior year at Brown University, a particularly important event occurred. Sherwood Eddy spoke one day at a convocation. Sometimes these convocations were dull, and students had even been known to play a friendly game of tick-tack-toe while the speaker droned on and on. That day, however, the group listened in dramatic attention, and when Sherwood Eddy had finished his moving address on what it meant to be a Christian, the building echoed with a storm of applause. I was tremendously impressed, and for several days could talk of little else. A new idea had taken root in my life.

After university came seminary and with it the specific discovery of the Sermon on the Mount under the brilliant teaching of W. Hershey Davis. Then, in rapid succession, came Kagawa, Kirby Page, E. Stanley Jones, Harry Emerson Fosdick, and others. I found myself confronted by, what was for me, at least, a dazzling new gospel. I saw for the first time that in our

devout worship of Christ, on the one hand, and our bland refusal to take his more demanding ethical teachings seriously, on the other hand, we had devised a squeeze which had taken the real power out of the Christian church's witness. "Why call ye me Lord, Lord, . . ." became more and more the spiritual axis on which I turned the wheel of many a sermon.

Through the years, that idea has been modified, to be sure, because of my own development and through a changed environment, but its central reality remains and haunts me. Can Satan cast out Satan? Can our message, suffused as it is with so much of the evil it seeks to eradicate, speak with real authority? I am still gripped with the idea that the larger gospel must be taken seriously.

My second idea has been in the field of church discipline. As a Baptist and a Protestant, I have had what I hope is a proper respect for individual freedom, but I have come increasingly to feel that this freedom now needs a new definition. In the sixteenth century, freedom meant the right to inquire and find truth. In the twentieth century, while it still encompasses that important area, it really means little more to some church members than the right to be indifferent and irresponsible without the forfeiture of Christian identification. More and more the idea has gripped me that we need to spell out what our freedom means so far as obligations and service are concerned.

I feel that something fundamental is wrong when a church member can refuse to serve in any way and still be considered a part of the fellowship. The church, as it stands, means too many things to too many people. Somewhere a minimum standard of commitment must be found, or the church will lack the vitality needed to meet the challenge which lies ahead.

There are, of course, substantial obstacles to such an idea, not the least of which is our Baptist tradition. We have a kind of psychological hangover from the past which has made us wary of discipline lest we drift into authoritarianism. While understandable from the historical angle, this strikes me as unreasonable in the light of present experience. The average Baptist accepts the various disciplines imposed upon him by other democratic institutions without any feeling that his rights as an individual have been lessened. He sends his child to the public school, for example, where rigid standards of attendance, health, and study are imposed. He has learned to accept this discipline cheerfully and would not have it any other way. Would he rebel if the church-school standard were as high? I doubt it. He would find that reasonable discipline is the only answer.



At Judson Memorial Church, members of the Found Generation receive refreshments

A Found Generation

By HELEN C. SCHMITZ and PAUL C. CARTER

THE GAY, RECKLESS TWENTIES have been called the Lost Generation. The turbulent and confused fifties have had many names, but the Beat Generation is the most prevalent. Modern life, with its fast tempo, high standard of living, and growing paganism, combines to produce a baffled impotency.

Modern man is prone to feel that he is the victim of the inexorable forces of the day, but here and there men still hold that an individual can be the means of changing life. The thoughtful persons who take him to see through the mass to the individual, realize that Christians may be used of God to produce a Found Generation. Let us illustrate.

Sixty or more teen-age boys were busily occupied in the community-activities program of the Judson Memorial Church in New York city. In the midst of the fun, a boy whispered in the ear of the leader, Howard Irwin, "Davis is planning to take part in a rumble set for nine o'clock tonight." Mr. Irwin recognized instantly what this could mean. He confronted Davis, who immediately decided to leave in haste, but stayed under restraint.

This action electrified the boys who had the word of the projected gang fight. They stopped in their tracks when they realized that something exciting was up.

Davis, already stimulated by anticipation of the gang plans, began to scream and fight. But Howard Irwin's well-trained, six-foot body, directed by a gentle and understanding nature, held Davis with implacable force.

All the while he reasoned with the boy. Kicks, screams, tears—nothing stemmed the flow of his words. "I'm going to let you go, son, but not until you are quiet," promised Howard. Finally, Davis said, "I would like a shower." A volunteer who watched the whole affair reported, "A boy went for that shower, but a mature young man came out of it. In a measure the same process occurred to all the boys who watched. More Judsons would wipe out delinquency."

When the Judson Memorial Church looked at the needs of its community, three different problems loomed with glaring intensity. One of these was the presence of turbulent and disturbed teen-agers whose lives had been thwarted by family problems, cultural dislocation, inadequate guidance, and absence of love and acceptance. The Judson Church provides acceptance and love through the church staff and volunteers who daily wage the battle for the lives of young teen-agers on the verge of narcotic addiction. Judson is a mission outpost, where the gospel is preached in a culture which has many gods and religions and where Christianity is virtually un-

known. More Judsons would indeed make for a Found Generation.

American Baptists support similar types of work in thirty-odd Christian centers. Why can we not give the exact number? This is the situation. Christian centers are located in crowded and changing urban areas, most of which are now in the process of urban redevelopment. This process is slow, for it entails many dollars, many families, many buildings. When demolition comes, our centers have to close or relocate. For example, the Heath Christian Center, Boston, Mass., for three years continued to minister to an ever-decreasing number of families as demolition of the area progressed. At the same time, the staff services were made available to churches in other areas of Boston as these churches realized that they needed a Christian-center type of ministry if they were to serve the greatest number of people in their areas.

The Lincoln Christian Center, Sacramento, Calif., on the other hand, experienced another type of development. The staffs of three centers were united under the name of the United Christian Centers of Sacramento. This combined Locke, twenty miles distant, and Broderick two miles distant, with Lincoln. When the Lincoln building was demolished, a new building was secured to become the headquarters for a decentralized program which will reach into twelve different neighborhoods, as plans are now projected. You see how numbers can be misleading? We merged three centers in one year, extended our outreach to twelve areas, but we list in our records just one center.

While mergers and realignments continue constantly in this effective and fluid type of ministry, new centers continue to be born. The latest of these is the Friendship House, Billings, Mont., a long-standing dream of the United Church Women of Billings. This is a Baptist center, but all churches cooperate in its support. The program began with the arrival of the missionary, Mary Setzekorn, in September, 1958. The center building will be dedicated early in 1959. A Christian-center type ministry makes for a Found Generation.

FIVE CHILDREN from one family, orphaned by a tragic fire, were dropped into the lap of the Kodiak Baptist Mission in Kodiak, Alaska. There was no other place for them. The children needed shelter, food, clothing, and loving care. All their needs were provided, and today they are growing into fine young men and women. This type of story has been told repeatedly since the founding of the mission in 1891. That these children are *found* is quite evident: their bodies become strong; they develop Christian character; they adjust socially.

The First Baptist Church, Honolulu, Hawaii, was a church of approximately fifty members until the church determined to reach out to the hundreds of servicemen and their families living on the island for a period of twelve to twenty-four months. The membership rolls began to swell with rising excitement. Yet there was more to be done. The church began work on the Windward side of the island, and soon a new church was formed there. The same was true at Pearl Harbor, and now a third extension project is under way.

All this has been accomplished since the First Church decided in 1955 to open up its area of concern. The

pastor receives many letters from couples who are now "back home." Each letter is individual, but all contain this type of testimony: "Thank you, pastor, for helping us to realize the value of the Christian life. Our home is well-grounded in the faith because of our experience with you." These are of the Found Generation. Yet the seeking and the finding go on.

Out of a background of poverty, illiteracy, and pagan superstition have come thousands of Haitian converts who ask for baptism. It is possible that American Baptists who hear this wonderful and amazing tale assume that these conversions come as a mass movement. Nothing, however, could be further from the truth. They come from Christian faith combined with hard work. Christians who desire to grow in grace join a group



The goal of American Baptist colleges and universities is high academic standards under Christian influence

dedicated to prayer and service, called the *Cohorte*. These groups are found in forty towns.

The *Cohortes* gather at 4:30 in the morning at a designated place. Some groups have grown so large that the members gather in several places, then go together to the church. After an hour of prayer and singing, they go to their daily jobs. Every evening, unless there is a service at the church, each individual witnesses in whatever way possible. Some hold street meetings; others do home visitation; still others explain the Scriptures to non-believers. It is from this kind of discipline and work that seven thousand Baptist converts are added to the Found Generation each year.

Immediately following the Spanish-American War, Protestant groups sent missionaries to Puerto Rico. Even though the work was started with a rush, the various denominations took time to agree upon a plan of co-operation and comity. The major groups continued this cooperative plan and the work prospered quietly in spite of the poverty of the people and the opposition of the Roman Catholic Church. The jubilee celebration of 1949 revealed an astonishing number of adherents of the Protestant faith. Churches had been established, leaders trained, schools founded, including an interdenominational seminary, and work done in medicine and agriculture. The United States Government

helped greatly through public works, education, and health services.

After the Second World War, the Puerto Rican Government sponsored a favorable self-help policy. Within the past ten years, more than five hundred new industries have been established under the program known as Operation Bootstrap. Though most of these are small, they have nevertheless brought a measure of needed prosperity to the people. This is reflected in our churches. Church buildings have been repaired and new buildings erected. A planned approach to church extension is in operation on the basis of individual church sponsorship. Ten churches conduct day schools to strengthen the services which they offer to the community. That these schools are needed is proved by the

been time to arrange for a room before coming West. Remembering a last-minute suggestion from his parents, Dr. and Mrs. O. H. Pendleton, John went to the student center at the First Baptist Church. There he found friendliness and understanding which expressed itself in such practical ways as a room for the night, help in getting located for the year, and a complete sense of belonging.

John's experience is typical of thousands of Baptist students who are attracted to the church and student center near the campus for religious nurture, social life, and opportunities for service. In many instances these students are found and trained for leadership in the church of tomorrow.

W^HAT can a Christian college do for the Found Generation? Jane gives one answer: "It straightened out everything for me and gave me a new mission in life." The big campus had overwhelmed and confused her. She had not been able to budget her time. Conflicts arising from scholastic requirements, social obligations, and service projects had built up pressure that was greater than she could endure. So Jane had to leave college in quest of renewed health. After several weeks of rest and freedom from tension, she became a receptionist in a doctor's office. A year later she enrolled at a Baptist college in a different part of the country, despite the difficulty she had encountered previously as a student. The college town pastor, the dean, and the senior "big sister" helped Jane find herself in her new campus experience. Soon she found that it was easy to see things in their right perspective. Friendliness and Christian concern had made the difference. Jane, like hundreds of fellow students who have been rescued from campus pressures which can become unbearable, understands the true meaning of what we have called the Found Generation.

The Found Generation applies not only to students and teen-agers, but also to the very young. Boys and girls in Sunday church schools challenge the imagination of those who teach them. It is a mobile generation, here today, somewhere else tomorrow, as parents follow shifting fields of work, or get transferred here and there. Josephine, a new girl in a junior-high class, told of having been in five different Sunday schools since kindergarten. That is why effective teacher training and Christian dedication are important to the educational ministry of American Baptists.

In this year's observance of the America for Christ Offering, the theme has particular relevance to the Found Generation: "Our Christian Concern Is America for Christ." Our home missionaries working in Christian centers across the United States, in the mission fields of Alaska, Hawaii, and Latin America, and our Christian teachers in schools, colleges, and universities practice their Christian concern through their daily work with the Found Generation, pointing the way to Christ and to his service.

On America for Christ Sunday, February 22, children, youth, and adults in churches across the convention will have opportunity to register their Christian concern through their gifts to the \$400,000 objective of this annual offering for home missions and Christian teaching.

At Limonade, Haiti, a group of new Christian converts speak eloquently of having been found by Jesus Christ

capacity enrollment of both Roman Catholic and Protestant children.

A trained leadership, an educated constituency, and increased prosperity combined to lead the Baptists of Puerto Rico to declare that they had come of age. In 1958, the Association of Baptist Churches of Puerto Rico gave up its mission status in favor of self-determination. With the hearty approval of the sponsoring body, the American Baptist Home Mission Societies, the Baptist Convention of Puerto Rico called Oscar Rodriguez, general missionary of Cuba and a native son of Puerto Rico, to become its first executive secretary and director of promotion. Puerto Rican Baptists are among the Found Generation.

Potentially, the Found Generation is on the college campus. That is why American Baptists are interested more and more in ministering to students through schools, colleges, and student centers which are related officially to the Board of Education and Publication.

The Found Generation among students is illustrated by what happened to John Pendleton. His acceptance at the University of California was received late in August, allowing barely time for him to get from Boston to Berkeley for the opening of the fall term. He arrived in Berkeley on Sunday afternoon, very much aware that he was three thousand miles from home. There had not



GOSPEL AND CHURCH IN LATIN AMERICA

By ALBERTO REMBAÓ

THE INTEGRATION of twenty Latin American communities into ecumenical Protestantism may well be regarded as the sociological miracle of the twentieth century. One hundred years ago there were no Protestants in Latin America outside of the European colonies. Today, five million strong, the Evangelical community is recognized both by friend and by foe as an inescapable component of the national reality in each of those countries.

Contemporary Latin American Protestantism is national, indigenous, autonomous. In other words, it has ceased being regarded as an importation from abroad. It is taken now as a true product of the Hispanic soil.

The principle of spontaneous evangelism, by the sheer presence of the Bible, seems to have worked wonders in those lands. Missionaries from abroad encountered a soil well prepared for the holy seed. It seems as though the times had come to their fullness, and that the Latins as a whole were ready for the knowledge and acceptance of the gospel, which has spread like a fire in the forest.

What is more, it would seem as though there is being born in the Hispanic world at this very moment a new style of Protestantism, destined to vitalize and thus rejuvenate the classic one associated with the Reformation of the sixteenth century. It is significant, in this respect, that since the beginning of this century—when Protestant Latin America became of age—the believers to the south of the Río Grande have preferred to call themselves "Evangelical" rather than "Protestant." Once again, the Christ of the Fourth Gospel takes human shape in American *Hispania* and becomes church according to his promise.

Protestantism in the lands of *Mañana* is now a well-established sociological fact. The statistics are there, and, mind you, they are not Protestant; they are either governmental or Roman Catholic. The gospel has become multitude. Brazil, Mexico, Chile, Argentina, Cuba, Puerto Rico, and Guatemala are today countries with Protestant populations so large as to be classified as two-faith nations, for the size and the quality and the influence of their respective Evangelical minorities. Statistics count in the almanacs and encyclopedias, but the Protestant fact in Latin America transcends the field of sociology and projects itself deeply into the spiritual life of those peoples. The gospel is not only quantity, but also quality.

Believe it or not, Hispanic America has become the field *par excellence* for the resurgence of a new spiritual dispensation in terms of the cultural idiosyncrasies of the Southern climes. Down the Andean way and in the

tropical isles the free religion is Evangelical, and the Bible its fundamental authority in a pragmatic sense. The Bible is more than a devotional aid; it is a living presence, a tangible form of the Spirit of God. Any visitor who will only take the trouble to stop and look and listen, will return to his home reporting that he has seen something wonderful.

Down South the Spirit coagulates into stuff that hits the senses with the weight of a material fact. The church invisible becomes visible, even commonplace, as it was in the beginning, at the dawn of our salvation, when the Lord Jesus dwelt in Palestine among the blessed who saw the glory of his human face. The gospel becomes practical, down to earth, relevant to the issues of our divided and distraught social order.

To the sojourner from Northern lands, that visibility becomes like an experience of celestial visitation, like being transported suddenly to a New Testament scene. Now he understands the meaning of time, when nineteen centuries become as an instant. When he bypasses the city and goes into the countryside, among the "primitive Christians," things visible to the human eye become transfigured, and the observer feels like taking off his sandals, for the holiness of the trodden ground. He feels that he must kneel and praise the Lord, from whom all these blessings flow. The very air smells spiritually different in those lands of a golden tomorrow, where the theological stereotypes of our modernity become alive with meaning both human and divine. Paul's charity appears incarnate, and John's fellowship becomes a way of life. Such would be the case among the very new Christians, who are the militia of the Lord among people who take their gospel to heart, to the effect that "every believer is a preacher."

BEYOND the scope of this religion, which becomes the church militant, one cannot help observing the social impact of the gospel upon society at large, especially among the humble, where a new social spirit is created by the Holy Spirit. A definite consciousness of class is there, but class is conceived as the family of God in Jesus Christ, here on earth.

To begin with, the gospel has brought about economic change wherever it has crystallized into community. The economic level of the Christian groups is lifted automatically wherever a plain human being becomes free from sin, and from ignorance, and from economic want. In the course of a single generation, converted families advance from abject poverty into well-being and even into the modest affluence of the

middle class. As of today, and in most of those twenty countries, one finds Evangelical "capitalists" and "millionaires" galore, who take pride in contributing to the building of temples, schools, and hospitals.

THE ECONOMIC CONDITION of the Evangelical community evolves from the moral quality that the gospel implants wherever it takes root. In the Republic of Chile, Protestants as such enjoy among the non-Protestant world a reputation for their honesty and sobriety, as well as for their missionary zeal. The Protestant journeyman is solicited and preferred for his abstinence in a country where alcoholism makes a difference for ill now that the technological processes demand a continuous running of machinery. The Chilean Evangelical is indispensable to those processes, because he is sober and able to report for work on a Monday morning, in contrast with the average worker, who spends his week end making merry, and who usually stays home to recover from his "holy day." To that extent, the Protestants of that republic—11.8 per cent of the country's population of 6,000,000—are a definite factor in the industrial and economic development of their fatherland.

Furthermore, the intellectual outlook of the Protestant community is also a factor *sine qua non* in the cultural life of those countries. This paragraph could be expanded into a whole book, if one were to evaluate the importance of the gospel in the educational life of those countries. From the beginnings of the independent life of the Latin American republics, their rulers welcomed the coming of missionaries from this country and from Great Britain, since the Founding Fathers were ardent believers in education. And so were the missionaries, who converted every preaching station into a grammar school, and *vice versa*.

Education was indispensable, for the gospel is, in fact, a "book religion," and the principle of individual study and interpretation of the Bible an inalienable right, whose corollary of individual growth in the Christian life required a constant reading of the Bible. The primary schools founded by missionaries during the late nineteenth century soon grew into institutes and normal schools, and soon those schools became, even as they are today, centers of instruction for the well-to-do and, as in Brazil, for the children of the nobility.

Because of the impact of the Evangelical schools, many prominent men of affairs become Evangelicals—in fact, if not always in name. It should be noted that our schools, even today, in the whole length and breadth of the Hispanic world, have a population which in its majority is non-Protestant, and that the many Roman Catholic pupils so educated are there in sheer disobedience to their parents' church, which prohibits such commerce with "error" and "heresy."

Nevertheless, the Protestant schools became the nuclei, out of which there developed in due time sundry intellectual communities that today stand as living testimonies to the power of Christ to save from ignorance, as well as from sin. Protestant youth are as militant in the lay universities and professional schools as in their respective congregations. Every year, hundreds of Evangelical young men and young women are graduated as teachers, lawyers, engineers, pharmacists, musicians,

chemists, electrical and civil engineers, not to mention the ever-increasing number of young men who come from the many seminaries, of different academic grades, that our churches maintain all over the continent. In addition to denominational seminaries, there are four interdenominational—in Buenos Aires, Mexico City, San Juan, and Matanzas, Cuba.

The academic presence of Protestantism in the universities is well exemplified in countries like Cuba and Mexico, where it is customary, each year, at the term's end, for the Evangelical graduates to consecrate their diplomas to their Lord and Savior at a church service. On the occasion, a non-Protestant professor is invited to address the graduates at the church ceremony. Rumor has it that more than once, the non-Protestant speaker "gets religion" in the midst of his discourse, which thus becomes a sort of lay sermon.

Out of the academic world, the observer will discover still another type of Evangelical intelligentsia among the humble who master the Bible and are able to recite long portions of it in their daily "personal work," which is their way of "preaching the gospel" in their role of priests of the Most High, according to the doctrine of the universal priesthood of all believers. This fact explains the appearance of congregations in places where no missionary had previously set foot. The gospel was planted there by some local citizen who, in a certain trip to market at the neighboring town, met by chance a colporteur, who sold him a Bible or New Testament.

THERE ARE many other characteristics of the gospel and the church in Latin America, but space forbids. So it may be well to mention, in closing, the influence that the gospel has had, and is having, on the dominant religion of those parts.

First, the Roman Catholic Church has been awakened by the so-called "Protestant peril." The old church is having at present a new birth of obligation and commitment. The "competition" offered by the gospel has made Roman Catholics rethink their task in those lands which theoretically are "Catholic."

Second, the Roman Catholic Church now advocates the greater circulation of the Bible, which before it was her custom to forbid.

Third, Rome is at present engaged in what her Spanish spokesmen call the revitalization of the liturgy, which means the regeneration of the *cultus*.

Fourth, Roman Catholic bishops met at Rio in 1955, and, acting now through the newly created Bishops' Council for Latin America, have sounded forth a continental call for the rallying of their laymen to the conversion of the stray. This, in the last analysis, means an application of the Protestant doctrine of the priesthood of all believers.

Fifth, and in the light of recent pronouncements, the Roman Catholic Church has altered her position with regard to her "estranged children"—the Protestants. Now the order of the day is not to fight Protestantism, but to excel it, by using its methods of "proselytism," which are able to "bring the non-Christians into contact with the Eternal."

This is, of course, a compliment to Latin American Protestantism. At the same time, it is a signal for Protestantism to be on its guard.



Christianity and Racial Tensions

A Sermon for Race Relations Sunday

By EDWARD HUGHES PRUDEN

THE SUBJECT with which we are dealing this morning is one which usually arouses deep emotional responses. I trust, however, that we can approach this matter in that spirit of love and humility to which Paul refers when he wrote: "I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith" (Rom. 12:13); and, "Do nothing with selfishness nor conceit, but in humility regard others better than yourselves (Phil. 2:3).

I have no desire to be controversial. As is the case with most people, I much prefer to be affable and agreeable; to say the thing that will be acceptable to the largest possible number of people. That is human nature! The minister of Jesus Christ at his best, however, must be the prophet of God, and therefore is not at liberty to follow his own inclinations. He must study the current scene carefully and prayerfully, and then attempt by all possible means to bring the will of God to bear upon all contemporary problems.

The church of Christ cannot afford to be silent amidst turmoil and discord. The question we ask this morning is the question Zedekiah, the king, asked of Jeremiah, in the long ago: "Is there any word from the Lord?" And Jeremiah answered: "There is." We, too, believe that God has a word for us in the midst of our national crisis. I have prayed very earnestly that he would speak that word through me today.

What I shall have to say is addressed to Christians—those who have acknowledged their need of a Savior, and are seeking that spiritual rebirth by which we become new creatures. To those who are not Christians, any plea for humility, patience, and genuine brotherhood is to no avail. Paul said that *before* he became a Christian he loved certain things and hated other things; but *after* he became a Christian and received Christ into his heart, the things he once hated he now loved, and the things he once loved he now hated.

Not only do I address myself to Christians, but I trust that I am speaking to Christians who recognize the incompleteness of their religious experience. Not one of us has attained to the fullness of the life in Christ. Some of you recall that midweek program a number of years ago when, departing from our usual procedure, we asked members of the congregation to share with us the problems they were facing, in the hope that we could help them through prayer and encouragement to find solutions to those problems. Finally, one of our older deacons got up and said: "I think some of you know how difficult I can be at times; and how hard it is to

get along with me under certain circumstances. But," he continued, "you should have seen me thirty years ago." And then he went on to tell, in true humility, that though he had not reached the ultimate goal he was seeking, nevertheless, in the intervening years God had led him step by step into a more Christian spirit.

All of us are incomplete, unfinished Christians. Let us keep this in mind regarding race relations and all other difficult problems with which the human spirit is confronted.

I am also speaking this morning as a Southerner whose grandfather was a slave owner, and whose boyhood hero was Robert E. Lee. I am also speaking as a Southerner whose three children attend integrated schools. Two of them have had Negro teachers, for whom they have great admiration and respect. And as a Southerner, I speak against the background of two specific declarations made by the Southern Baptist Convention, both of which accepted the Supreme Court decision as the law of the land and called upon all our people to conduct themselves in the spirit of Christ. I am also speaking against the background of the fact that all six of our Southern Baptist theological seminaries are integrated. Negro students are received in all of them.

As a Southerner, and as a Christian, I recognize that extremists on both sides of the question have created a great deal of trouble which might have been avoided. Politicians on both sides of the question have sought to make political capital out of it. And some individuals have seen in such a controversy a chance to put themselves in the limelight, and advance their own personal fortunes. Such things, however, should not deter men of good will from trying to discover peaceful and constructive means by which such a problem can be solved.

In the first place, let us consider, that as Christians, all of us are committed to the spiritual principle of human dignity and the sacredness of personality. I do not believe there is a Christian in the world who would deny these vital concepts. Even the psalmist, before the time of Christ, asked the question, "What is man?" and answered his own question: "Thou hast made him a little lower than the angels, and hast crowned him with glory and honor." Not *some* men, but *all* men, are born into this exalted estate.

Wherever Christianity has gone, the dignity of man has been recognized and practiced. Women have been given opportunities and privileges they had never known before. Children have been recognized and protected as never before. Lepers and outcasts, who were looked

upon as the scum of the earth, have been taken into the fellowship of the concerned and ministered to in love and mercy. All men have received a higher status because of the concept of man which comes to us out of our Christian faith. And this concept of man must influence our relationship with all sorts and conditions of men, regardless of race, color, or nationality.

Our Lord told the story of the good Samaritan for the purpose of illustrating that our mercy and good will should be extended, not only to an inner circle of congenial persons, but to those also who occupy areas far removed from our own. And when he spoke of children, he said: "Rather than offend one of these little ones, it were better for a man that a millstone were hanged about his neck, and that he were cast into the midst of the sea." Christ was not speaking only of white children! ■

In the second place, let us never forget that our religion requires of us more than one finds in others. Jesus said to the Hebrews: "What do you more than others?" the inference being that they were committed to certain spiritual ideals and principles, and therefore more was expected of them. The Christian can never sink to the level of the average, popular opinion of men. He must espouse and defend certain exalted ideals which come to him out of his faith, and which he cannot in honesty deny. The Christian faith carries with it certain inescapable imperatives. It requires of us a certain quality of thought and spirit which is not to be found in others who do not share such a faith.

In the third place, let us remember that it is not easy to be a Christian. Following Christ goes counter to many natural tendencies with which we were born. Following Christ sets us apart from the man in the street, who is untouched and uninfluenced by the Christian gospel. Paul, speaking to the early Christians, said to some of them: "Are you not behaving like ordinary men?" the inference being that they had no right to behave like ordinary men, for they possessed an extraordinary faith and experience. It is hard to be a Christian!

And let us keep in mind, too, that our immediate reactions are hardly ever entirely Christian. Though we are professing Christians, we are still in the thick of the spiritual struggle between the spiritual man and the natural man. Paul bears testimony to this in a bit of spiritual autobiography, when he tells us: "What I would do, I do not, and what I would not do, I do." "Every day," he said, "I struggle to keep my body under." These words were written, not before he became a Christian, but after he had received Christ into his heart. Never assume that your immediate reactions are wholly Christian, but test them and try them against the norm of the spirit and life of Jesus Christ. ■

In the fourth place, let us remember also that it is practically impossible to put ourselves in another's place. How easy it is to say, "If I were a Negro I would do this, and that, and the other; I would be patient, I would wait, I would not insist on anything." But how do you know what you would do, since you are not a Negro? It is simple enough for us to say, "Why did this matter have to be hastened? We were making progress. One of these days it would all have been worked out calmly and peacefully." That reaction is fine for us, but suppose your child were being adversely affected; his

self-respect being violated by the impact of a social order which treats him as a second-class citizen? Could you then be as patient as you are now? The Golden Rule is admired and quoted by all of us, but frequently we forget its practical application. "Do unto others as you would have them do unto you."

In the fifth place, let us be assured that if we do what is right, we can leave the consequences in the hands of God. We are reminded of the old story of the ship coming into the harbor in the midst of a great storm, when the waves cast it upon the rocks, and it was in danger of being beaten to pieces. The captain of the Coast Guard called his men together and said: "You must go out and bring the people in before they are drowned." One of the sailors said: "Captain, we may reach the ship, but I doubt if we'll ever get back." To which the Captain replied: "That isn't your business. As a member of the Coast Guard, when people are in danger, it is your duty to go to them. Whether or not you get back is an entirely different matter altogether."

Our duty as the children of God is plain. Any consequences which may follow in the wake of doing his will as we see it will be cared for in his own way by an infinite, merciful, wise God. We can afford to leave the consequences with him. ■

In the sixth place, though most of us believe that kindness and brotherhood cannot be legislated, nevertheless we must recognize that there are times when laws serve a most useful purpose in the area of guaranteeing human rights. When Paul was arrested in a Roman city, his captors were on the point of thrusting him into prison, subjecting him to severe persecution, and perhaps even death. But suddenly they were reminded that he was a Roman citizen, and that under Roman law he had certain rights which could not be violated. Instantly the Roman soldiers changed their attitude. They had no disposition to show Paul mercy; they were not inclined to be kind and thoughtful; but they were under law, and because they were under law, Paul got a fair trial.

We have labor laws in the United States to protect the working man. They would never have been necessary if Christian people had exerted their influence. But almost every advantage the laboring man has won has been under legal pressure—not because people were kindhearted, or generous. Now, of course, almost everybody agrees that these laws are just and right. In the beginning, however, they were vigorously opposed by almost everyone who occupied a place of leadership in the realm of industry. It would be better if we were governed by conscience and humanitarian impulses, but until the consciences of men have been touched by the Holy Spirit of God, and the humanitarian impulses of men are sufficient to guarantee to every man that which is due him, we shall need certain legal decrees by which all men are protected.

May God give us grace to live calmly in the midst of confusion; graciously in the midst of cruelty; and constructively in the midst of chaos. Peter, on the housetop at Joppa, saw the vision of God, and heard the words of the Almighty: "That which I have cleansed, call not thou unclean." What every man needs is the ability to hear the voice of God, and to acquire the spirit of humility by which we may follow his will wherever it may lead. "Love suffereth long, and is kind."



THE TEACHING OF MISSIONS IN OUR SEMINARIES

The importance of Christian missions in our seminaries arises from the fact that the mission of the church is not a peripheral activity. It belongs to the very center of the church's life. Mission is of the being of the church, so that one can say with perfect theological integrity, "No mission, no church."

The grounds for such a high claim for mission are inherent in the gospel itself. The biblical faith affirms that this world of ours belongs to God's creation. That which God creates, he values. He saw his creation as good. So the world is related to God's purposive nature. Man, who is part of God's creation, and his destiny are comprehended in divine intention. If this is so, then history, which is where man's destinies begin to be shaped, is really the realm of divine ends.

Man's destiny is preconceived in creation, but man is not predetermined to achieve his destiny. Man's relative freedom is his temptation to choose proximate ends in preference to the ends of his ultimate destiny. In this state he forgets his creatureliness and makes himself the measure of all things. He loses his way in the confusions created by his dependence on his own resources. Alienated from the source of his life and his personal good, which is God himself, he goes about in circles amid the confusions which he himself has made.

But man never stands alone. He is in constant social relationships. So he imparts his fears and anxieties to others. His social behavior, linked with the social behavior of others, determines the complexion of society. And history, instead of becoming shaped after divine ends, becomes distorted. There is thus both an individual and a social dimension to man's sin. Sin thus becomes a fact both in personal life and in the historical process.

But God's purpose in creation to make history the realm of his ends is not thwarted by the enormity of man's sin. The Creator God is also the Redeemer God. God not only redeems men, but invites them to participate in his redemptive work. Accordingly, the church not only is the community of the redeemed, but is itself a *redeeming community*.

When we speak of the church as the community of the redeemed, we do not mean that it is a community of perfected people; but that it is a community of those who have been redeemed from false and idolatrous loyalties, and have covenanted to give God their ultimate loyalty. It is a community of those who having been delivered from the world of their own creation, from that sphere where the purposes of their own designing rule, and set now in the larger world of God and in the sphere of his purposes, seek to align themselves with these purposes.

God's purposes are cosmic in scope. As man's sin is cosmic in scope, so is God's redemptive work. If the church is a community of those who, having been delivered from loyalty to idolatrous ends, now seek to align themselves with God's purposes, this alignment is with the fullness of God's purposes, including the redemptive. The church ceases to be the church if it ceases to be a redeeming community. In the absence of a redeeming motivation, the church's loyalty to God's purposes is only partial. And to the extent that such loyalty is only partial, the church itself remains unredeemed. The church can be the redeemed community only to the extent that it is itself a redeeming community.

THIS, then, is the mission of the church. Even as it performs its mission in its neighborhood, it reaches out in all humility to the utmost ends of the earth. There is no division between the church's mission and its ministry, and there is no delimitation to the frontiers of either the nature of its ministry or the geographical extent of its ministry and mission. If it imposes a division and a delimitation, it sets itself outside the stream of God's purposes, and its claim to be the redeemed community is a false claim. The church has a local parish, of course, but it continuously moves from this to treat the whole world as its parish.

Missions are merely the means by which one aspect of the total and indivisible mission of the church is carried on. Viewed in this light, the teaching of missions in our theological schools is vitally important. Nevertheless, in view of a rapidly changing situation in overseas mission areas, and a gradually changing climate of thought with regard to missions among certain people even in this country, it may be helpful to rethink the place of missions in the curricula of our theological schools.

The tendency in some schools to place the teaching of missions in the department of practical studies needs to be re-examined. There is, of course, a practical character to missions, and some part of the teaching of the subject justly belongs to the department of practical studies. But students are not going to become excited about missions unless they are convinced of the theological necessity and of the spiritual compulsion of missions. While, in the light of what is said earlier in this article, it seems proper that the whole of theological education should be undergirded by a missionary motive, for practical reasons the teaching of missions would naturally form a separate enterprise.

Nevertheless, part of the teaching should be done in the department of theology. There one studies the na-

JUR SEMINARIES

By V. E. DEVADUTT

an mission is grounded in the nature of the
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ture and the meaning of the church, and that study would have little meaning apart from the mission of the church. If the Christian faith is fundamentally missionary in character, then the mission of the church ought to form an integral part of the studies in the department of Christian theology. Thus, in Colgate Rochester Divinity School we have a course on the theological basis of the church's mission, which is closely linked to the department of theology, and we are moving toward making it a required course.

A close relationship of missions to the department of theology is necessary because, at least for those who are interested in overseas missions, the study of missionary apologetics is an absolute necessity these days. Older historical religions of the East are becoming increasingly resurgent. A missionary can no longer go to the East without some basic knowledge of the religions of the East, and without being sure how his faith stands in relation to them. Mere survey courses in this area will no longer fulfill the need. What ought to be recognized here is that the "unchanging" East is actually changing, and changing rapidly. The old faiths are beginning to restate themselves to meet the emerging needs of a rapidly changing society. In dealing with the ancient faiths a scholarly approach, combined with sensitivity to contemporary thinking, is necessary.

INDEED, the need for a Christian apologetic in relation to the resurgent religions of the East is so urgent that unless undertaken in the East as well as here, missions may find themselves in many areas of the world in a helpless situation. The nature of this apologetic cannot follow traditional patterns. We must rethink the relationship of the Christian faith to other religions. Toynbee and others of his thinking are telling us that the only possible relationship is one of cooperative coexistence. Whatever one decides the relationship should be, it is bound to affect the nature of our missionary enterprise. The urgency in this regard demands that teachers of missions shall be more than historians of missions, or strategists in relation to the missionary enterprise. They will have to be theologians deeply acquainted with the non-Christian religions of the world. The difficulty of finding in a single teacher a combination of these many talents is all the more reason for a close relationship between the department of theology and the teaching of missions.

Also in the seminary curriculum there should be a vital place for the study of the life of the churches in Asia and Africa. This study should perhaps be done in the department of church history. In many seminaries

church history is still the history of the churches in the West. This not only is a parochial outlook, but is outdated. Though many churches in Asia and Africa are still supported and sustained by the churches in the West, we are rapidly training ourselves to stop thinking even of those churches as outposts of the missionary enterprise of parent churches.

I have no doubt that teachers of missions deal with the life and problems of these younger churches. Nevertheless, some close connection with church history would serve the double purpose both of setting the study of church history in the context of the church's mission, and of widening the study of church history to cover the younger churches, where many dynamic things are happening.

It is difficult to teach missions without encountering the challenge of the contemporary ecumenical spirit. Whether one likes it or not, by the sheer force of circumstances younger churches will depend increasingly on cooperative effort. In some cases cooperation may lead to organic unity. In other cases it may mean pooling of resources in a common mission without leading to organic unity. Whatever may result eventually, a common witness will be increasingly needed.

Already an organizational structure, perhaps of an informal kind, is being developed by the churches in Asia. Apparently, whatever may be the future developments of this nature in Asia, there is no disposition on the part of the younger churches to sever their connections with their respective parent churches.

Missions will have to be studied in the future in the context of this emerging ecumenical reality. Though the church is divided, the mission of the church is not divided. Mission is one. The church cannot carry on several missions and yet witness to the unifying power of Christ. The younger churches are more sensitive on this score than the parent churches. Missions will have to be studied in the context of contemporary realities.

One last word. We need one or more seminaries associated with our convention to undertake serious scholarly research into some of the issues that the present-day missionary enterprise is facing. One of the most pressing issues of the day is the question of the relationship between the Christian faith and other faiths. There was a time when the missionary interests of the church in the West produced giants in Oriental scholarship. For one reason or another, in recent times scholars of notable talent among missionaries have been few and far between. We must encourage a scholarly approach to some of our present-day problems in the missionary world, and this can be done only if our seminaries set themselves to this end with utmost seriousness.

Among the Current Books

THE WAY, THE TRUTH, AND THE LIFE. By Ralph Pallen Coleman. John C. Winston Co. \$10.00.

Here is an elegant collection of Ralph Pallen Coleman's paintings of the Old and New Testaments, beautifully reproduced in color, with interpretations by Elizabeth Morton, in collaboration with the artist. The paintings are marked by evidences of depth of insight into the meaning and spirit of the biblical text. The $8\frac{3}{4}'' \times 11\frac{1}{4}''$ volume, well-printed, well-bound, comes in an attractive gold-colored box.

THE NEW TESTAMENT. Wm. Collins & Sons Co., Ltd. \$15.00.

For sheer beauty of design and for superb craftsmanship, this printing of the New Testament would be hard to surpass. The publishers say that ten years went into its making. The text of the Authorized Version, printed in clear, readable type, is tastefully illustrated with reproductions in color from the incomparable *Tres Riches Heures*, by Duc de Berry. The text appears in reparagraphed narrative form, without verse numbers. The best of paper stock is used, and the best of cloth in the binding. It is the kind of book that one likes to hold, to look at, to read, to study, and to keep among one's treasured possessions.

THE UNDISCOVERED SELF. By C. G. Jung. Translated from the German by R. F. C. Hall. Little, Brown and Company. \$3.00.

In this 113-page volume the world's greatest psychiatrist comes to grips with one of the greatest problems of our day—what is to become of individual man in a world of powerful organizations and machines, a world divided into two armed camps, ready to destroy each other at any moment. In this world the individual is lost in the crowds, in statistical tables, in colossal institutions. More than that, he is crushed under the wheels of the totalitarian state. This state even cuts the ground from under man's religions. It presumes to take the place of God. Turning to the churches of the West, Jung finds them too tied up in creeds and tradition to deal with the problem adequately and creatively. It is not Christianity that has failed. Only our conception and interpretation of it are at fault. So here the psychologist, the psychiatrist, pleads for individual integrity and freedom, on the ground that the individual has priority over the social or political goals of the state. Indeed, these goals are only illusions

if the individual is overlooked. From this viewpoint, Jung writes: "I am neither spurred on by excessive optimism nor in love with high ideals, but am merely concerned with the fate of the individual human being—that infinitesimal unit on whom a world depends, and in whom, if we read the meaning of the Christian message aright, even God seeks his goal."

POWER IN PREACHING. By W. E. Sangster. Abingdon Press. \$2.25.

Every minister may learn to be a powerful preacher, is the belief that Dr. Sangster expresses in the thirty-ninth series of the Frondren Foundation Lectures, delivered at Perkins School of Theology, Southern Methodist University. Power in preaching comes as a result of developing in "the sheer craft of homiletics"; becoming and remaining a channel of the Holy Spirit; and "faith in the gospel itself and faith in preaching as the means of its proclamation." It is to the third conviction that the book is directed. In seven spiritually elevating and mentally stimulating chapters, the author forcefully and convincingly reveals that powerful preaching comes only when the preacher believes, with all his heart, in the message he proclaims; keeps to centralities, rather than diverting to imaginary issues in an "attempt to make a staple diet out of sugary trifles"; labors long in his study; plainly and convincingly declares the thought he wishes to convey to his people; puts his heart, spirit, soul, and mind into his message, and steeps that message in prayer.

STEPS TO CHRISTIAN UNDERSTANDING. Edited by R. J. W. Bevan. Oxford University Press. \$3.50.

This book is a book of twelve essays by fairly well-known religious authors in England, who attempt to give an introduction of the Christian ideas to young people of secondary-school age, or young adults. The essays are arranged under three heads: "God and the World," "God and Man," and "The Christian Faith." An introductory essay, "Thinking About Religion," by Dean W. R. Matthews, is very, very good; a concluding essay by Nathaniel Micklem, on "The Place of Understanding," is good. A large amount of the book is given to the subject of science and religion, perhaps too much in view of the fact that the problem is not so acute now as it was a few years ago. The chapter on "Science and Religion," by Canon Henry Balm-

torth, has a lot of good common sense in it. The chapter on "God the Creator," by Professor C. A. Coulson, presents a scientific-spiritual view of the world and shows that the physical world is a sacramental world. The chapters on "The Christian View of Man," "The Person of Jesus Christ," "The Holy Spirit," and "The Trinity" are very helpful. The chapter on "The Christian Hope" is helpful, but unclear and weak on the meaning of the "Second Coming" of Jesus, and neglects some important truths in the Christian view of immortality. The conclusion, "The Place of Understanding," by Nathaniel Micklem, is a very fine statement of the essentials of Christian belief and the relation of creeds to experience.

RELIGION AND FAITH IN LATIN AMERICA. By W. Stanley Rycroft. Westminster Press. \$3.75.

The main thesis of this analytical book is that there is too much religion, and not enough Christian faith, in Latin America. Latin American religion is largely "a kind of bargaining with God." What the countries need is the message of the risen Christ, who came to give the abundant life, and make all things new—"the mind, will and heart; even life itself." The racial, cultural, political, economic, and social life of Latin America is studied to show the need of a dynamic, united faith. The Protestant church can offer that faith by presenting the gospel of Christ in word, example, and Christian action. This effort is not as effective as it should, and could, be. Narrow sectarianism emphasizes the lack of Protestant unity, rather than the basic principle of Protestant freedom of thought. The author is secretary for Latin America, Board of Foreign Missions, Presbyterian Church, U.S.A.

STRIDE TOWARD FREEDOM. By Martin Luther King, Jr. Harper & Brothers. \$2.95.

Qualifying as an American epic, this vividly autobiographical book demonstrates why its youthful author is one of the most sought-after speakers of the day. A born leader, he has the passion, courage, and intellect to stand out brilliantly in the Negro's crusading advance, symbolic of the racial conflicts which imperil our age. Dr. King has supplied a textbook for statesmen, politicians, teachers, and preachers which to neglect is to remain ignorant of the central issues and of the Negro heart. A model for pastors, the program he developed in his church in Montgomery, Ala., is a pattern for the practical application of Christian principles. This book should have a wide reading.

Pre-Easter Visual Materials

THE LENTEN, or pre-Easter, season is a very important time in the church year. It is the time of year when we should re-examine ourselves as Christians, thinking about what power and influence Christ's resurrection, so many centuries ago, can mean to a troubled world. Christ lives today!

Through the medium of motion pictures and filmstrips, the sacrifice and suffering of our Lord become more vivid as, with both sight and sound, the wonderful story of his life unfolds. Your Baptist Film Library is ready to help you plan appropriate programs, by suggesting a variety of visual materials which will be particularly applicable to the pre-Easter season church program. This season begins February 11 and continues through March 29.

If your church is planning a series of midweek services, special church-school programs, or Sunday evening worship services during the Lenten season, you will want to consider four motion pictures from the "Living Christ Series," which portray the events that played an important part in Christ's last days on earth. In *Conflict*, Jesus' concern is for others, like Mary and Martha and the young man born blind, despite the gathering clouds of increasing political intrigue in Jerusalem. *Retreat and Decision* tells the story of Jesus' transfiguration, the miracles of healing, and the commands by Jesus to his disciples. Christ's triumphal entry into Jerusalem, the Last Supper, and the trial are depicted in the film *Triumph and Defeat*. The climax of his story is told in *Crucifixion and Resurrection*. Each of these films is in color, showing time 30 minutes.

If a feature-length picture is preferred, *I Beheld His Glory* may be used. This 55-minute film, in color or black and white, is the story of Cornelius, a Roman centurion, who tells of the events concerning the last days of our Lord's life, as he heard about them from one of the disciples, Thomas. A dramatically beautiful film.

The last days of Christ are also told in a group of nine color motion pictures from the "Living Bible Series." They are as follows: *Last Journey to Jerusalem*, *Thirty Pieces of Silver*, *The Upper Room*, *Betrayal in Gethsemane*, *Jesus Before the High Priest*, *Trial Before Pilate*, *The Crucifixion*, *The Lord Is Risen*, and *The Lord's Ascension*. These Lenten films run 15-20 minutes. They may be rented

individually or as a group. Detailed descriptions appear in our Baptist Film Library catalogue.

We are taken on a *Journey into Faith* as the story of the two men from Emmaus, Cleopas and Joel, is told in this 34-minute film. Cleopas and Joel, after hearing the sad news about Christ's crucifixion, are journeying to their home when they come face to face with the risen Christ.

Some may wish to use a motion picture which has a modern-day application of the Easter story, such as in the film *The Road Back*. A little girl, coming home from Sunday school, retells the Easter story and inspires two advertising men to prepare a new idea for a store's spring campaign. They emphasize the true message of Easter by reproducing a series of paintings, telling the story of the crucifixion and resurrection of Christ. *Miracle of Love* also presents this modern-day application as we see a busy pastor, on the day before Easter, attempting to compose his Easter sermon as he is interrupted by the problems of some of his congregation. An inspiring sequence in this 45-minute picture is the singing of the "Hallelujah Chorus."

In addition to the motion pictures on the Lenten theme, may we suggest a number of color-sound filmstrips. Part 4 of the "Story of Jesus Series" includes filmstrips which tell the story of the last days of his life here on earth. In *Triumphal Entry and Cleansing of the Temple*, Jesus enters Jerusalem, half conceals his claim to be the Messiah, and drives the money changers from the Temple. *The Pass-over Supper and Betrayal* could be used as an introduction to a special communion service. *The Trial and The Crucifixion* may be used any time during the Lenten season, but would be most inspiring for a Good Friday service. In the filmstrip entitled *Resurrection*, the meaning of "the new life"

is realized. Jesus Christ lives! The disciples are convinced that he is risen when Christ appears to them in *The Upper Room*.

Five color and sound 15-minute filmstrips from the "Passion Story Series," based on the film *I Beheld His Glory*, include *The Last Supper*, *Gethsemane*, *Arrest and Trial*, *Judgment and Crucifixion*, and *The Resurrection*. The filmstrips from this series and the "Story of Jesus Series" have accompanying 33 1/3 double-faced records, one side for general use, and the reverse side for children. They may be either purchased or rented from your nearest Baptist Film Library.

Are you interested in tracing the historical events which are a basis for the observance of the Lenten season in the Christian church and its changing significance in modern times? The color-sound filmstrip *The Meaning of Lent* will present this in visual form. New to our library this year, this 15-minute filmstrip will be useful with junior-highs, young people, and adults.

Other related materials, adaptable to the Lenten theme, include *Life of Christ*, two beautiful filmstrips in original color artwork by the famous artist Jacques Boras. Part 1 covers the period of the annunciation to the transfiguration, and Part 2 pictures "Jesus and the Children" to the "Great Commission." The film strip *Giotto's Life of Christ* presents an interesting and fascinating group of pictures painted by the Italian artist Giotto, portraying the life of Christ.

Things to Come

Looking ahead to Easter Day, may we recommend the viewing on television of the hour-long motion picture *Power of the Resurrection*. The script was written by Henry Denker, well-known radio and television writer of "The Greatest Story Ever Told." This film was made for the National Council of Churches of Christ in the U.S.A. for a nation-wide television Easter message. It shows with dramatic impact the great power and influence of Christ's resurrection in the lives of the early Christians.

The apostle Peter tells the story



Scene from the 'Trial Before Pilate'



Scene from the film 'The Upper Room'

which drives home the all-important message of the church. It proclaims that the power of the resurrection was not only for the day in which Jesus rose from the dead, but for today as well. Check your local newspaper for time and station.

Your nearest Baptist Film Library will be distributing a series of five color-sound filmstrips taken from still pictures made at the time *Power of the Resurrection* was produced. Two of these will form a set visualizing the Bible story of the Easter events. One filmstrip takes the story through the crucifixion, and the other from the resurrection to Pentecost.

Two more filmstrips will present a dramatic story of the crucifixion and resurrection as seen through the eyes of Peter. The fifth filmstrip will be a single subject, devotional in nature, that shows the power of the risen Christ among early Christians. Watch for further information about this new series.

You will be interested to know that several new visual materials are in production. They will be ready for distribution by early spring. Watch for announcements of the "Films" column in *Missions* and in "Film Clips."

This Is My Heritage is a thrilling presentation of the history and heritage of the American Baptist Convention. This sound filmstrip will receive its premiere showing at the Des Moines convention in June. Also in production is a color filmstrip showing how an American Baptist church prepares two White Cross packages.

'New Literature' Subscription Plan

Would you like to know more about the work that your convention is doing at home and overseas; in evangelism and education? Would you like to have four issues of *The Secret Place*, the excellent devotional booklet used by thousands of Baptists to supplement their Bible reading, or for meditation of family worship, plus a copy of the 1959 *A Book of Remembrance* (when this is no longer available, the 1960 edition will be mailed December 1)?

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Co-workers Over the Seas

American Baptist Foreign Mission Society
Woman's American Baptist Foreign Mission Society

Protestant Progress in Congo

By SUZANNE FREITAS

[Hundreds of Congolese went to Belgium in the summer of 1958 to take their turn caring for the big Protestant exhibit within the Brussels Exhibition. Miss Freitas, of the Congo, is a member of the editorial staff of the beautiful new and illustrated Protestant magazine for Congo, Envol, now appearing in three or four vernacular editions. She is a former teacher in a British Baptist mission girls' school. She traveled by plane, like many others. Missionaries in the picture were studying in Brussels. Here she is at the Fair with this fascinating story.]

IN THE FORM of a large question mark, the Congo Protestant stand is situated right in the center of the imposing Congo pavilion. The presence of God who inspired David Livingstone to kindle the flame of the gospel in a still hostile and dark Africa, illuminates this stand and the lives of all those working there.

Fittingly, the great black panel of the ceiling, which outlines the stand, illustrates clearly the principal idea which the Protestant missions have wished to show to their numerous visitors—namely, the manner in which the light of Jesus Christ has been shed abroad and has infiltrated into the remotest corners of the Belgian Congo and the whole of Africa.

Evangelism

Their work of evangelization has played a great part in the progress of the peoples of this country. On this big panel, the light of Jesus is represented by silver stars on the black velvet of the ceiling, giving an extraordinary effect which attracts, upwards, the eyes of all visitors. Actually, one can believe oneself to be in the darkness of night contemplating the thousand and one lights of the heavenly bodies.

The stand is divided into five different sections. One sees first the section for education, medical work, social activities, evangelization, and the work of the pioneers. Explanations are given below the photos, which illustrate the different activities of missionaries and Africans. Besides, there are photos showing the primitive state in which the first missionaries found the Africans. Still others demonstrate

their development and their spectacular progress in all fields.

The educational system demonstrates the great contrast between the old regional schools, built of a few posts set up and covered with straw, and the modern buildings of today. In the new schools, one notices with satisfaction the bearing of the pupils, who possess all the necessary objects for school life and who feel at ease in this thrilling atmosphere of learning. Several exercise books, taken from our primary schools, are attracting a crowd of curious people, and are helping to correct the absolutely false ideas which they have of the intelligence of the Africans by showing the capabilities of young Africans.

Hope for the Women

I must not leave this section without saying a few words on the subject of feminine education. Certainly, it holds an important place. A photo of a "School for Fiancees" prompts many questions from visitors, questions which lead us inevitably into talking about the endless and distressing problem posed by the emancipation of African women. These astonishing schools have been started by the missionaries with the object of helping the educated young men who wish to marry, but find the girls possessing no experience or preparation for marriage, and who most often in the bush are illiterate.

There is something encouraging in seeing the success with which the professional schools, such as those for dressmaking and domestic science, have met among the young African women, not to mention the wonderful manual work, pottery and basketry, done by these young girls.

All the visitors who pass through our stand remain thrilled, for the best of five minutes, before these masterpieces. As one young German girl remarked to me: "There is certainly a gap to be bridged before the African reaches full bloom, but hope is shining on your horizon and your missionaries have certainly made a real advance in moral education, particularly with the young women."

In the medical and social sections, one sees evidence that the missionaries have done much to combat the dis-

eases which formerly ravaged the country and sometimes killed the inhabitants of whole villages in a few weeks. As part of this progress they have themselves trained 561 Congolese, 454 of whom have obtained government diplomas. They work with the doctors, and some of them have the responsibility for managing clinics where they give treatment with only occasional supervision from white people.

All this surprises the majority of Europeans, Belgians and others, who are completely ignorant of the Congo, and still more so of its inhabitants. Until they come to the Exhibition, they imagine Africa to be a huge forest where there are only snakes, lions, tsetse flies, and primitive natives. How happy we are to be here on the spot, living witnesses against their false ideas, telling them of our Africa as it really is, a new and underdeveloped country, yes, but one which is alive and full of hope for the future!

Challenge of the Press

The evangelization section shows the varying methods used for reaching lost souls, and among these means, the most important, that which attracts much attention, is surely the press. And whoever speaks of the Protestant press, or rather of Christian literature in Africa, speaks naturally of *Envol* and its three sister editions. Actually our *Envol* and the young editions, *Oyebi?*, *Sikama*, and *Sankai*, are, I can say, the center of attraction for the visitors. They crowd around, wondering and questioning, before seeking our help to understand the function, the life, the composition of the staff of this magazine, and so forth.

The subjects treated in *Envol* interest them, for through its pages they can enter into African life. Though these things sometimes surprise them, as we debate with them, they also enlighten them. In this way we give them a clear picture of Africa and of the problems which beset her. They are surprised to discover, also, how we put our trust absolutely in God in everything concerning our country and our lives.

Pioneers

As regards the section dedicated to the pioneers, one sees there the first printing press which served the missionaries in 1886; for the Protestant missionaries have done a considerable work in the production of the Bible. Aided by the Bible societies, they now have the whole Bible in twelve Congolese languages, and the New Testament in thirty-six languages, not counting the Bible portions which have been published in numerous African languages. Photos and enlightening books,



Hundreds of Congolese went to Belgium in the summer of 1958. The Congo choir at the World's Fair in Brussels was a very popular feature. Pictured are the choir and new missionaries: (rear) Donald L. Ellis, Frank O. Anderson Gordon L. Bottemiller, (front) John A. Marshall, and Wesley H. Brown. Missionaries in the picture are studying in Brussels

on the lives of the first missionaries who entered Congo from 1878, are set in front of a map which indicates the forty-five Protestant missionary societies

now working together in the Congo.

At the end of the stand, there is the small inquiry office, where Bible portions in our language are distributed to the visitors. And finally, at the back, there is a motion-picture and conference room, where films show the old pagan life in contrast with the life which now exists.

Peace Among Nations

Our stand is not very large, but everything that must be seen is placed prominently. It is very well appointed also. The walls are painted with familiar scenes, such as one sees in the bush. Diffused lighting everywhere illuminates the stand, and especially the center, where stands the work of the sculptor Jean Canneel, representing a family meditating before the Bible. Lovely flowers everywhere and the kindly smiles of the African and European staff welcome all the visitors from the four corners of the earth—visitors who have the same idea as is the aim of the Exhibition, to make peace among the nations. But it is only the Christian who possesses the peace which our Savior Jesus Christ gives, who can truly strive for the realization of this idea.

Tidings from the Fields

WOMAN'S AMERICAN BAPTIST HOME MISSION SOCIETY

This We Can Do

By E. B. HICKS

CHRISTIANS, in this day of integration, ask from the context of Christ's plans for brotherhood: "What can we do to implement better racial understanding and to bring about an inclusive church?"

Bearing in mind that integration is an unpaved, two-way street, I should like to indicate just ten of the many things we might do to accomplish an inclusive church. The road either way is a winding course around, over, and through many obstacles. It is not as smooth as Hallelujah Avenue or Arctic Drive. There is no road map to chart every treacherous turn or dangerous corner. Yet, surely, churches and individuals, black and white, may traverse this road to the glory of God for the sake of mankind.

Churches and Individuals

First, as churches and individuals, we must "take the chip off our shoulders" as we plan together to build an inclusive fellowship. We must make

every effort to deal with all groups as if we had never heard derogatory stories about members of the other group, or had had unfortunate experiences with them. There can be no real fellowship between us if one or the other is looking for evidence of such evil generalizations as: "All Negroes want to marry whites," or "All whites want to exploit Negroes, deny them civil rights, and discriminate against them." We can refuse to believe such generalizations. We must work toward correcting that misconception. This we can do.

Friendliness Is Paramount

"He who would have friends must first show himself to be friendly," is an admonition that works. Friendliness is paramount in our crucial world situation. It should start in the church and certainly in the Baptist church. We have Christ! We have dedicated leadership. We have those among our members who have attained and those

who are trying to attain Christian brotherhood.

A friendly telephone call or visit in the office, a cordial handclasp, a pleasant hello, or a smile can make our beginning. We can join each other in prayer, on such occasions as the World Day of Prayer, in men's meetings, and in women's meetings. We can visit each other's churches without the solicitation of funds, ticket selling, or ulterior motives of any kind. These are friendly things. This we can do.

For a number of years, pastors and choirs have exchanged pulpits and choirs during Race Relations Month in February—the white pastor and choir going to the Negro church and the Negro pastor and choir to the white church. Once a year is not enough, for what we learned of brotherhood on the last visit is forgotten before we can get together again. Frequent exchanges, union services, combined choirs, and interracial evangelistic meetings help to build relationships. This we can do.

United Vacation Bible Schools

United vacation Bible schools are helpful also. Of course, the planning group must be interracial and the selected staff must have representatives from all participating groups. It is important, also, to have the representatives from each group present at the first session. It is not good strategy to have one or the other group plan the school and then with a cut-and-dried program invite the other group in, as if to say, "We have the know-how and you don't; so here is the way we will work it, and you just come along with us." Such planning assumes that one group has a corner on techniques. We can learn from each other. This we can do.

Certainly there are many interrelated Baptist groups, North and South, who would be happy to have a working relationship with other Baptist bodies. Right now, six different Baptist groups in North America are engaged in the Baptist Jubilee Advance: the National Baptist Convention of America; the National Baptist Convention of the U.S.A., Inc.; the North American General Conference; the Baptist Federation of Canada; the Southern Baptist Convention; and the American Baptist Convention. We want to be a part of this gigantic jubilee movement to advance the kingdom of our God. These groups, on a national level, have participated in the planning from the start.

We must work together in a similar fashion on the local level in spite of our differences, if, indeed, there be differences. We must show a united Baptist witness to a lost world. The next five years could be the most sig-



E. B. Hicks

nificant in our nation's history and in our own denominational history. Not only must we work together in the Jubilee Advance, but we must pray earnestly for one another. Our concern must be beyond our own selfish interests, and certainly beyond racism of every sort. Our concern must be designed to bring Christ to our nation. This we can do.

It is good to invite one another to our churches for mission programs involving a speech by a home missionary or a foreign missionary. We can have dinner together to honor visiting missionaries. We can also share in missionary projects, in order that we may know the work of each group and possibly learn good works to do ourselves. This we can do.

Baptist Youth Fellowship

Many Baptist young people of both races have found it a rewarding experience to visit back and forth at Baptist Youth Fellowship meetings or Baptist Training Union groups. One group puts on a program for the other on alternative Sundays. Young people of one church invite youth of another church to share a camping experience. Frequently in such experiences color consciousness is forgotten. The more we know about each other the less tension we feel. Through the B.Y.F. and B.T.U. we study each other and ways and means of better understanding our hopes and aspirations. This we can do.

Most Baptist bodies have some type of interracial program in education or social action. It is enlightening and inspiring to learn of one another's programs. For example, you might ask us, "What are National Baptists doing in the field of integration?" We might inquire of you what American Baptists are doing in the field of Negro education, or what are South-

ern Baptists doing in the field of race relations. The answers would be startling, because most of us are not aware of the progress in other Baptist groups. Why not compare programs in local areas, in the state, and on the national level? We should learn at firsthand what is actually being accomplished by Baptists in their interracial outlook. This we can do.

Respect for Others

An honest examination of the techniques employed by each of the four major Baptist bodies in our nation to attain their goals would teach each to respect the other. No group can be certain its way is the only way. Many decry the lack of organizational know-how among National Baptists. Yet their methods have built churches across the nation. How these pastors and churches have been able to build, even during the depression, is an amazing story of self-help, initiative, and determination. It would be helpful for us to get together and learn from each other better methods of reaching our great common goals. This we can do.

Above everything else, we must never hate nor look down on our fellow Baptists, or any other faith, for that matter. Regardless of color, antiquated ideas on race, underdevelopment, high or low place in society, wealth or poverty, we must love all humanity. This love may be shown in patience with one another, in mutual understanding, humility, and concern for each other. This we can do.

Unfortunately, some white people apparently feel that Negroes will soon take over all the white churches. There is a similar feeling among some Negroes, that if whites come into Negro churches, they will take over all the places of leadership. We are all God's children. Fear can no longer be our excuse for failing to become an inclusive church. Communism, secularism, materialism, and worldliness leave us no choice but to integrate to save the church, society, and the world.

Triumphant Kingdom

Let us merge our cultures, streamline our objectives, unify our efforts, strengthen our leadership, educate the masses, eliminate duplication of efforts, consolidate our positions, and march forward in an inclusive fellowship that knows no racial barriers and has no king but Jesus, and no purpose but to extend his kingdom to the ends of the earth.

Our final destiny is wrapped up in a triumphant church that has labored to bring about John's prophecy: "The kingdoms of the earth have become the kingdoms of our Lord and his Christ."

MISSIONARY AND STEWARDSHIP EDUCATION

Evaluating the School of Missions

THE FOLLOWING EVALUATION of a school of missions in Casper, Wyo., has been received. It illustrates a process every committee should undertake after such a school. The evaluation sheet in the handbook, *This We Can Do in Missionary and Stewardship Education*, suggests the criteria for measuring the strength and weakness of a school and serves as a guide in the planning of other schools. The evaluation follows:

"Because of the success of our graded church school of missions this year, this report has been prepared to supplement the Standard of Achievement application form.

"The school was held on six successive Sunday evenings during January and February, 1958. Graded classes were held for one hour, followed by a half-hour general assembly. The selected theme was "Christ, the Church, and Race." The class groups were as follows: adults, college age, high-school juniors and seniors, high-school freshmen and sophomores, junior highs, juniors, and primaries.

"The only instructor from outside our church, Frank See, taught the adult class. His manner of presentation and his wealth of experience made this class one to be long remembered. Charles E. Boddie, of the American Baptist Foreign Mission Societies, came as guest speaker for the second session, and really highlighted the school. We also appreciated the help of two members of the Second Baptist Church, Casper, in assisting with the presentation of a pageant.

"An evaluation was made by the committee on missionary and stewardship education of our board of Christian education following the school. The following is a resume of their conclusions.

"The subject was good and was of interest to all age groups. Discussion was best in the high-school and adult classes. The amount of time spent was considered adequate in the four older groups, but not in the three younger ones. The following reactions were given to the general assemblies: an all-church dinner, good; film, *Strangers in Their Own Land*, good; Charles E. Boddie, excellent; choral reading, 'No One Ask,' good; pageant, *Wearers of Christ's Sandals*, good; pastor, 'Mission Meditations,' excellent.

"It was felt that there were definitely some changes of attitude in the older classes. Concerning action resulting from the school, two projects are already being planned, one in the high-school department and the other

in the adult department of the church school.

"All were in favor of a school for next year, and most preferred the home theme, which will be 'Christian Concerns of North American Neighbors.' All felt that the school was successful from a standpoint of attendance (average weekly was 164) and interest, and that it was a rich spiritual experience."—MRS. J. A. SMITH, chairman, committee on missionary and stewardship education; ROLAND J. BROWN, minister of education.

Baptist Study Resources

To the recurrent request for Baptist resources for mission study, attention is called to the following items which are prepared annually: a study and resource book like the current *Neighbor Voices*, edited by Dorothy A. Stevens; *Along Kingdom Highways*, compiled by Ada P. Stearns, the annual report of the American Baptist Foreign Mission Societies, with supplementary and current information on all overseas work; *Home Mission Digest*, compiled by Helen C. Schmitz, a digest of interesting material about home-mission work in all parts of North America.

The "American Baptist Mission-Study Guide," by Dorothy A. Stevens, on each of the two current themes, will be of great value in relating these resources to the themes and other cooperatively prepared materials. These guides also list periodical material which is current and relevant. For example, about thirty articles in *Missions* magazine are listed in the guide on "Christian Concerns of North American Neighbors."

This is a rich mine of material. The trouble might be that no one has taken the pains to collect and bind or catalogue these magazines for future use. It is suggested that the church librarian might have each issue punched and collected in inexpensive three-ring

National Missions Conference

Green Lake, Wis.

August 8-15

This year the sessions will provide, as usual, the inspiration and fellowship with the missionaries. But there will be an added feature—that all the conference sessions will try to provide tools for the use of responsible leaders in missionary education and the promotion in the churches, associations, states, and cities.

binders, or commercial binders may be purchased for this purpose.

To Missions, there should be added *Crusader*, which is often very useful with pertinent and interesting reports on our American Baptist mission work.

In addition to these materials, there is *Making New Friends*, an annual brochure prepared by Florence E. Stansbury, for use with primary and junior children. Rich with stories and projects for the children, it lists their special-interest missionaries. These, too, should be saved in a children's library. Over a period of years, they provide a fund of Baptist story material which can be used many times. It should be recalled that the Judson Graded Courses have units on our Baptist work.

Letters from missionaries and leaflet material describing projects and mission areas may be secured by writing to Mrs. Philip S. Curtis, 152 Madison Ave., New York 16, N.Y. (for overseas missions); and to Edward D. Rapp, 164 Fifth Ave., New York 10, N.Y. (for home missions).

Christian World Mission Summer Conferences

Missionary and stewardship education requires special training in order to do a good job. In the first place, we need to be good teachers and leaders, so that our leadership is in keeping with the highest standards and knowledge of education and its methods. Then, we must be inspired with a great sense of mission. In the third place, we ought to know the many up-to-date materials which help us keep abreast of the church's march and progress.

"The Christian Mission in Africa" and "The Church's Mission in Town and Country" will be the themes around which the programs of seven interdenominational conferences on the Christian world mission will be built in the summer of 1959.

Dates for the conferences are: Estes Park, Colo., June 14-20; Northfield, Mass., June 28-July 5; Silver Bay, N.Y., July 8-15; Asilomar, Calif., July 31-August 5; Northwestern University, Evanston, Ill., August 3-7; Pacific Northwest, College of Puget Sound, Tacoma, Wash., August 7-12; Chautauqua, N.Y., August 23-28.

Outstanding mission leaders and nationals from Africa and from the area of town and country life will be the speakers and seminar leaders at these conferences, to interpret the themes and materials and to train in their use. The conferences are planned for those responsible for missionary education—chairmen of the committee on missionary and stewardship

education and teachers of age-group classes in the school of missions.

For further information concerning any of these conferences, write to William C. Walzer, 257 Fourth Ave., New York 10, N.Y.

Have-a-Heart Party

A Have-a-Heart-for-Missions Party was reported by the First Baptist Church, Hampton, Iowa. Warren G. Zinn is pastor.

Features of the party included: "Have-a-Heart for Mather," a collecting of clothing for Mather School; a "Hearty Good Time," games; "United Hearts," devotions; "Heart Throbs Around the World," a talk by John Anderson, of Assam; "Songs from the Heart"; a "Hearty Ending," refreshments.

Almost the entire Sunday church school had a part in the preparation for the party and in carrying it out.

The *Fun and Festival* booklets on America's peoples and on Moslem lands, at 50 cents each at your nearest American Baptist Publication Society bookstore, provide game and menu ideas, as well as songs for fellowship. *Table Talk and Tidbits*, by Dorothy A. Stevens, at \$2.50, also at our stores, lists many interesting menus and conversation ideas.

The Bible	FEBRUARY
	Ephesians
MARCH	
1 and 2 Peter, Jude	
APRIL	
Book of the Month	Daniel
Ephesians	

This letter is esteemed as being among the most sublime of all religious writings—"the crown and climax of Pauline theology [and] of the New Testament as a whole."

This letter outlines the meaning of the Christian calling. Paul sees the church as the progressive life of God in Christ reconciling the world to himself. This reconciliation must unite men to one another and to God. This is the aim and spirit of Christianity. The church—ministering, unified, and triumphant—is the glory of God.

When you read, look for the purpose of God in chapter 1, and the experience of "the called" in chapter 2. In chapter 3, see that God's purpose is to issue in the church. The church as the perfecting body of Christ is in chapter 4:1-16. From chapter 4:17 to chapter 6:9 is outlined the distinctiveness of the Christian community. In the concluding verses is the challenge and ultimate victory of "the called."

MISSIONARY AND STEWARDSHIP EDUCATION—*Children*

Around the World in 120 Days

By FLORENCE E. STANSBURY

MY FEET are on the ground, but my head is in the clouds, and bits of my heart were left with the people I met from Hawaii to Norway, with all the stops in between.

The fourteenth convention of the World Council of Christian Education, in Tokyo, was one of the most significant experiences in Christian fellowship that I have ever had.

I believe each one who was in any way related to the convention, or to the institute immediately preceding, felt the deep and urgent request on the part of so many delegates that all of us together rethink our basic Christian position and find ways daily to express our deep Christian convictions, not only in words, but in daily Christian living twenty-four hours a day.

One great concern in the heart of each delegate was the fact that there are many in every land who call themselves Christian, but who give so little evidence of being Christian in daily relationships in their family or community responsibilities.

We had fifteen hundred in the children's section of the convention. About two hundred of these were from the countries around the world, while the vast majority were loyal devoted Sunday church school teachers and leaders in Japan.

Paul Vieth directed our thinking each day in his carefully prepared lectures: How do we understand our task in the Christian education of boys and girls? Following his thought-provoking

probing of present practices, the section divided immediately into forty-one discussion groups, where the questions he raised were discussed at length.

Some of the worth-while results were:

1. Many of the problems were found to be worldwide; namely: need for better and more easily usable curricular materials; how to secure and train understanding teachers; how to lengthen and strengthen opportunities for Christian teaching; how to reach out into a community to find and bring into the church, the unchurched; how to teach the basic concept of Christianity in a non-Christian culture.

2. Many items of material prepared in one country can be used by many other countries. This sharing of ideas and materials not only will bring out much needed material into areas unable to provide it for themselves, but will enrich the understanding and appreciation of individual teachers in several countries.

3. Friendships were formed that will last a lifetime, because they were based on a deep appreciation for another who is also a teacher proclaiming the love of a living God. This personal fellowship, with people of so many countries, will have untold effect on our lives and our work in the next twenty-five years.

The evening sessions of the convention were filled with good singing led by Rosa Page Welch, and with the



Fourteenth convention of the World Council of Christian Education in Tokyo

inspiration of outstanding Christian leaders from many countries. The Christian witness is not easy, but slowly in some places, and more rapidly in others, the cause of Christ moves forward.

One of the most inspiring meetings of the convention was held on a Saturday afternoon, when about seventy-five hundred young people, representing every area of Japan, met together. Each one wore a neckerchief with the symbol of the convention. They came by boat, bicycle, bus, plane, train, and by foot. Such singing I shall never forget. A Japanese boy, about fourteen, spoke briefly to the convention delegates. "Do not worry about Japan. We are learning to love and serve Jesus Christ. We will tell others of his love, too." With such assurance we believe that the message will continue to be preached throughout Japan!

"Christ, the Way, the Truth, the Life," our theme for the week, took on new meaning for each delegate as we sought new insight for the work to which each one is dedicated.

America for Christ Offering

"Our Christian Concern—America for Christ" is the theme for the month of February that needs to be in the heart and on the lips of every American Baptist. Members of the Christian fellowship around the world think of the United States as being a Christian country. It was founded on Christian ideals and principles, and these have influenced our life and society. But there are millions of people who have not as yet heard the gospel message of God's love and search for each person. There are many who may have heard of and not accepted this love. Our responsibility as followers of Christ never ends, for we must ceaselessly seek to bring into relationship with God each boy and girl in the community not yet identified with any church.

So, America for Christ means the giving of money. Yes, \$400,000 must come from American Baptists if the outlined programs of home missions and Christian education are to be achieved this year. Perhaps even more of a necessity is a new dedication on the part of each teacher and every member of the Sunday church school to be a "home missionary" in his own community. If our concern is to be real and vital in our every living experience, in addition to the giving of money, each person must actively participate in bringing someone to the church and/or church school who as yet does not follow Christ as Lord and Savior.

February, 1959



Resource materials which will be helpful in America for Christ Offering

The children's participation in the America for Christ Offering is built around the special interest in, and concern for, our work in Alaska. Teachers will want to help children see that important as it is to send money, they have a responsibility for inviting neighbor friends and school friends to the Sunday church school. It is this personal interest that builds into the thinking and living of boys and girls the real joy of being followers of Jesus.

Some additional Kodiak resource materials for stories and pictures may be found in *Making New Friends: Among North American Neighbors*,

Around the World, 75 cents; the *Picture Map of Alaska*, \$1.00; and *Home in Alaska*, picture album, 25 cents. *Making New Friends* and the *Picture Map* may be purchased at the nearest American Baptist book store. *Home in Alaska* may be purchased from the Department of Missionary and Stewardship Education for Children, 1703 Chestnut St., Philadelphia 3, Pa.

Have you used the color filmstrip *Alaskan Panorama* with your boys and girls? On a visual tour of our Baptist world mission in Alaska, you will visit churches in Cordova and Kodiak; see a little brother and sister as they enter into the life of the Children's Home at Kodiak, with its many activities; and, finally, at Ouzinkie, visit with the missionary skipper of our chapel ship *Evangel*.

Alaska is still a frontier, with limitless opportunities. You will be proud of our American Baptist missionaries in the vast territory. The filmstrip has a script especially written to use with primary and junior groups. *Order early* from your nearest Baptist Film Library, at 152 Madison Ave., New York 16, N.Y.; 19 South LaSalle St., Chicago 3, Ill.; or 2107 Woolsey St., Berkeley 5, Calif. Rental fee is \$2.50.

CHRISTIAN WORLD OUTREACH—*The B.Y.F.*

Prayers Alone Are Not Enough

By JOYCE GOCHNOUR

AS A DELEGATE to the Fifth Baptist Youth World Conference, in Toronto, Canada, last summer, I gained a new understanding of world unity in Christ. I was especially happy on learning that many of the foreign delegates had been sent to this conference by the funds and prayers of Baptist Youth Fellowship groups in the United States.

These youth from abroad spoke of the work of Baptists in their countries, and requested our prayers for Christ's work in their particular areas.

Our prayers alone are not sufficient to alleviate the needs of a world in revolution. We, as Christians, must answer in another way to the people who are clamoring for freedom and a better way of life.

First, our concern must lead us to enlightenment. Let us begin by fulfilling a 1958-1959 B.Y.F. goal of enlarged understanding of the world mission of the church through a study and participation in the projects proposed for the two special-interest mission fields: Haiti and Berlin Student Center.

Besides these special-interest centers, we must plan for expression of our concerns for the physical needs of the peoples of the world by participation in the B.Y.F. relief project for 1958-1959. What has been found effective in the past is to be continued, and I know that each young person will want to continue the sharing of our national food surplus.

Mindful that there are contemporary needs as great as those in the past, we shall share fully in relief projects for the different geographical areas of the world.

It is imperative that we prove to the world that we care enough to become aware and share.

Sobrante Valley Youth

The young people of the Sobrante Valley Baptist Church invited parents and friends to the presentation of the play *Hale Whale*, at the quarterly Scholarship Award program. The play shows how we translate our Christian thoughts into action at home and in the church, and consideration of

others when a problem arises. Mrs. Allen Vinson directed the cast, including Jaunita Bish, Stan Olds, Carol Bristol, Albert Christian, Sheila Toohey, Bonnie Bish, Joe Vinson, and Steve Hanover.

Mrs. Dorothy Long installed the officers of the newly organized youth council. They are: *President*, Steve Hanover; *Vice-president*, Sheila Toohey; *Secretary*, Janice Tunks; *Publicity*, June Hanover.

Those who received camp scholarships and pins are: Mike Williams, Kenneth Williams, Kenneth Beck, Charles Beck, Barbara Kinzie, Kathy Kinzie, Kathleen Murphy, Daniel Murphy, Roxanne Danielson, Ronnie Halman, John Halman, and Steve Hanover.

The junior choir sang, Ronnie Halman played a piano solo for the offertory, and Kenneth Williams offered the prayer. Refreshments were served at a fellowship hour following the evening service.

Fellowship Guild

Guilds Growing Everywhere

The guild program is growing everywhere. At the office in "1703" there are many enrollment cards that come in and certificates that go out.

For the period from May 1, 1958, to December 1, 1958, there were registered in the office 112 chapters. The following states have added new chapters:

California—North	7
South	2
Colorado	5
Idaho	5
Illinois	8
Indiana	14
Iowa	3
Kansas	7
Maine	1
Massachusetts	7
Michigan	3
Missouri	1
Montana	1
Nebraska	1
New Hampshire	3
New Jersey	2
New York	8
Ohio	12
Pennsylvania	4
Rhode Island	1
South Dakota	1
Vermont	1
West Virginia	10
Wisconsin	3
Wyoming	2

Is your state listed here? If not, you need to get busy and invite your friends to join our fellowship.

Guilds are growing everywhere.

What part have you had in their expansion?

Buzzing Around Chapters

South Dakota

The girls of First Baptist Church, Sioux Falls, S.Dak., held a "bib party." Admission to the party was the wearing of another bib.

At their party they made many baby bibs for the Mounds-Midway Hospital. An offering was received to help pay for the mailing of the bibs.

Is your chapter looking for an extra project to tackle? This is a fine one to give you a sense of meeting the needs of others.

Southern California

June 30-July 4, the University of Redlands was buzzing with 151 senior-high and college-age guild girls.

Monday evening we had the film *Broken Mask*, and a very interesting discussion followed.

Tuesday was "New Look Day." Mrs. Shirley Hill, former missionary to India, spoke to us. In the evening, after fun in the swimming pool, all the girls were yanked from their rooms for a "come-as-you-are" party.

On Wednesday, "Foreign Intrigue Day," Charles Smith, missionary from the Belgian Congo, was the speaker. In the afternoon we were entertained by a delightful fashion show presented by the girls; and evening brought an unusual display of talent.

On Thursday, "This-Is-Your-Life Day," we concentrated on homes and marriage. Other outstanding features of house party were the conferences and workshops, the fellowship of devotions and fellowshipping with other girls. Our Bible hour each morning was brought to us by LeRoy Westbrook, pastor of the Beaumont church.

The house party closed with an inspiring candlelight service.

Massachusetts

The Fellowship Guild house party held at Rolling Ridge, North Andover, September 12-14, 1958, brought together 110 guild girls, counselors, and leaders.

The theme, "How Great My Task," was emphasized throughout the program by the speakers and discussion group leaders. Seven interest groups

National Missions Conference

Green Lake, Wis.

August 8-15

Leaders and young people are urged to attend this stimulating conference

Mrs. Philip S. Curtis, Program Chairman
152 Madison Avenue
New York 16, N. Y.

studied specific areas of guild work. Mrs. O. A. Pendleton, president of the Massachusetts Woman's Baptist Mission Society, gave the keynote address the first evening. Following the "Alone With God" period each morning, Mrs. Eben O. Smith, of Medford, led in Bible study. Inspirational thoughts each evening at the Cathedral Hour, near the lake shore, were brought by Mrs. Nelson Elliott, of Newburyport, and Mrs. Ralph Brown, of Melrose.

On Saturday, Beulah M. McCoy, missionary to Japan, told of her work there; Mrs. Lee Beynon, Jr., of Holyoke, and four girls who attended the July national guild house party, at Green Lake, gave a play-role report of this experience; and the degree of the rose was conferred on Patricia Beskalo and Jane Hansen, of Calvary Baptist Church, Lowell. The first degree of color to be received by a Massachusetts girl was conferred on Pamela Spalding, of Lowell, by girls of the Sallie Peck chapter, Wakefield First Baptist Church.

Saturday evening's fun and fellowship began with a picnic supper around the fireplaces, and concluded with stunts prepared by each guild chapter. Mary Magovern, president of the Massachusetts B.Y.F., led the recreational period and was also song leader for the house party.

A dedication communion service led by Ruth Thompson, pastor of the First Baptist Church, Gardner, was a fitting climax to this weekend of fellowship, instruction, and inspiration.

Yakety-Yak

While going through the state papers that come to my desk, I found this very clever item written by a guild girl in Southern California, Faye Deaton, as follows:

"Yakety-yak—that seems to be the only thing that can be done in these times. I imagine yakety-yak is all right if it is backed up by doing.

"Is all the yakety-yak in guild being supported by doing? Is your talk about a Love Gift goal being bolstered by your unselfish and sacrificial giving? Love Gift isn't just talking about your love for God and your appreciation of his Gift of love to you in the form of his Son's dying on the cross for your sins, but it's giving, giving, giving.

"You don't show your love for your earthly friends by just talking, but you are always there giving of yourself. You surely should want to do more for your heavenly Father.

"Love is unselfish and is always giving of itself. Manifest your love for your Lord through the Fellowship Guild Love Gift. Let's not have so much yakety-yak, but let's be up and doing so that others may know Jesus Christ as their personal Savior."



NATIONAL COUNCIL OF AMERICAN BAPTIST WOMEN

Announcing the New Program Packet

1959-1960 Theme—*Greater Works Shall Ye Do*

By OLIVE M. GOODMAN

FOR THE PAST two years, we American Baptist women have been led into a deeper spiritual life and a closer walk with God. We have been reminded of the source of the only Living Water and we have learned to look to the mountains of the Lord, which remind us of God's great love and concern for his people.

It seemed only fitting to the 1959-1960 program-packet committee that our theme for this year should help us to express our love for God and our appreciation of his gifts to us through some kind of action for him. It is the prayer of the committee that the program packet planned around the theme "Greater Works Shall Ye Do," will accomplish that purpose. In his last words, before his crucifixion, Jesus makes the promise that his followers can do just that. The theme is based on the words in John 14: 12-17; but it cannot be understood without all of chapters 14 through 17.

Programs

The eight programs included in the packet are designed to emphasize the total work of our denomination. This, of course, means that there is a strong emphasis on the world mission of the church. The missionary themes for this year are "The Christian Mission in Africa" and "The Church's Work in Town and Country." There is a program based on each of these themes: "Congo Calling" and "500,000 Strong." Two other programs have to do primarily with our missionaries and their work: "Greater Works Shall Ye Do," the presentation of the theme, and "These Are Our Own," a program highlighting our special-interest missionaries.

This is the first year of the Baptist Jubilee Advance, and so there is a program on evangelism, "Go Ye—Together." The needs and possibilities of Christian higher education are presented in this year of emphasis on our mission to the academic community through a program called "CHEC—Double Check." An installation service "Take These Hands," and a Christmas program "The Ninety Miles to Christmas," are also included.

In the hope that the spiritual implications of the Scripture and theme

will be developed by every society in the National Council of American Baptist Women, a series of six meditations have been written by six ministers' wives. These are brief, and are merely suggestive. They should be expanded and enriched by those who use them. They are entitled: "Greater Works Shall Ye Do—If—," with the subtitles: "If You Believe," "If You Love Me," "If You Keep My Commandments," "If You Abide in Me," "If You Ask," and "If You Receive the Holy Spirit."

The theme hymn chosen for the year is "We Thank Thee, Lord, Thy Paths of Service Lead," written by Calvin W. Laufer, and found in *Christian Worship*. It stresses the dual responsibility of the Christian to live a life of service to mankind and a life of communion with God. A leaflet, "Music in Your Meetings," is a part of the packet. It tells something about how the hymn came to be written, as well as giving suggestions and helps for using music to enrich our programs.

Many requests came to the committee for help in promoting the use of the study books written on the missionary themes. To meet that need, there is a leaflet on "Introducing Mission Themes," and there are programs based on a foreign and home study book. These will appear in *Missions* magazine.

Program Techniques

Through our leadership-training sessions of the past few years, we have been made aware of many different techniques for program presentations.

No longer do we need to depend on the speaker or the play alone. The programs this year have been prepared with this thought in mind, and various types of group participation programs have been suggested. A leaflet called "Do It Yourself" has been included to help the program chairman make use of the packet materials. "Filmpac" and supplementary leaflets giving additional information on home missions, foreign missions, and Christian higher education are also in the packet.

The cover design (page 36) is the contribution of E. E. McCannell, an artist who is an active member of the First Baptist Church, Olympia, Wash. It is printed in tones of brown on a buff background.

To introduce the 1959-1960 packet, the play "If You Read It, You'll Use It" has been prepared for use in state and association meetings. Order from the national chairman of program, Mrs. F. W. McDermott, 1813 West Isles Ave., Springfield, Ill. Please send ten cents for each copy you order.

Program packets will be in Baptist book stores on March 15, priced 75 cents each; also program folders, printed with cover design and theme hymn, priced 50 for \$1.00; and gummed stickers, printed with cover design, 100 for 50 cents.

For Small Societies

The following programs for small societies or circles will appear during 1959-1960 in *Missions* magazine: "Greater Works Through a Given Task" (installation service); "Greater Works Through Christian Training"; "Greater Works Through White Cross"; "Greater Works Through Baptist Day of Prayer"; "Greater Works Through Foreign Missions" (on study book); "God's Greatest Work—Emmanuel! Emmanuel!"; "Greater Works Through Ecumenicity"; "Greater Works Through Home Missions" (on study book); "Greater Works Through Christian Social Relations"; and "Greater Works Through Christian Family Life."



1959-1960 committee: Mrs. E. Young, Mrs. H. Vaux, Mrs. E. Goodman, Mrs. A. MacNair, Mrs. H. Nickerson, Mrs. H. Schmitt, Mrs. C. Bryant

The Woman's Society

FOR MEETINGS OF CIRCLES AND SMALL SOCIETIES

Shepherds of the Hills

By JUNE L. BARBER

[Worship setting: picture of the Good Shepherd, and an open Bible.]

CALL TO WORSHIP: Psalm 121: 1-3.

SUGGESTED HYMNS: "The King of Love My Shepherd Is"; "The Ninety and Nine," and "Publish Glad Tidings."

SCRIPTURE: Acts 20: 28.

LEADER: Long ago, on a hillside near Bethlehem, shepherds watched over their flocks. As they sat around their campfire, they discussed the Hebrew belief that God would some day send a deliverer. Suddenly a light shone about them, and angel voices announced the birth of the baby who would be the Savior of the world.

Many years later this same baby, now grown to manhood, sat on another hillside. He told the throngs surrounding him of the love of God, and explained the rules that must govern their lives if they would be members of God's kingdom. Although the people listened attentively, the Great Teacher knew they did not fully understand. As he looked at them he was moved with compassion, because they were distressed and scattered like sheep having no shepherd.

On another occasion, he told them of a man who owned one hundred sheep. One night, finding that one was missing, the man left the ninety-nine that were safe in the fold and searched diligently until he found the lost one. Then he called his friends and neighbors to rejoice with him over the lost sheep that was found. He explained that God's love for sinners is like this, and that there is great joy in heaven over one sinner who repents.

SOLO: "The Ninety and Nine."

LEADER: There is another scene on a mountain side that is very important to every Christian. Forty days having passed since the resurrection, Jesus met his disciples, by appointment, on a mountain in Galilee. There he gave them the Great Commission. [Read Matt. 28: 18-20.]

MRS. SMITH: My! Jesus must have had a great deal of confidence in those few disciples. I wonder if they really knew what he meant.

LEADER: Luke tells us that they didn't. It wasn't until they were filled with the Holy Spirit at Pentecost that they started to obey the command.

MRS. CASE: What happened? How did they go about it?

LEADER: They started right in their own church, just as Jesus told them to do. Don't you remember how Peter and John went up to the Temple at the hour of prayer; how the lame man was healed; how they proclaimed Jesus in their own church?

MRS. CASE: I remember what a terrible time they had in their own city. Weren't they even taken to court?

LEADER: Yes, and one of their lay members was stoned to death.

MRS. SMITH: Weren't they afraid to preach any more?

LEADER: Yes. They were afraid. They were afraid *not* to preach the good news of Jesus. They remembered how he had trusted them with his Great Commission. There is a legend that says that after Jesus returned to heaven, he was talking to one of the angels about his work on earth. "What plans do you have now," asked the angel, "for continuing your work on earth?" "I told my disciples to go into all the world and tell the story," replied Jesus. "But," said the angel, "suppose they do not tell the story? What then?" Jesus gazed at the angel and said, "I have no other plan."

MRS. JONES: Wouldn't it have been terrible if they had failed to carry out the Great Commission?

MRS. CASE: It certainly would! Ladies, what do you suppose we can do about this in our society?

MRS. SMITH: There doesn't seem to be much we can do. I am sure we would all like to be missionaries and go forth to the foreign fields, but I know my husband is so busy with the store, and I am just as busy taking care of our four children—there doesn't seem to be much we can do.

LEADER: Oh, but there is! Not every one who obeys the Great Commission can go out as a missionary. Even the very first disciples could not do that. They chose men, and sent them as their representatives.

MRS. JONES: You mean Paul and Barnabas and Silas?

LEADER: Yes, indeed. Those first missionaries were sent out by the members who couldn't go themselves. The American Baptist Home and Foreign Mission Societies are doing the same work today. They choose men and women to be our representatives, sending them to places where we cannot go.

MRS. CASE: But what can we do at home? Didn't Jesus tell us to work at home also?

LEADER: Jesus said, "Ye shall be my witnesses . . . in Jerusalem, . . ." That means right where you are living. Jesus also said, "The harvest truly is plenteous, but the labourers are few." Jesus wants us all to go out and fulfill the Great Commission.

MRS. SMITH: But how can we go? What shall we say? How shall we act?

LEADER: The original New Testament method is the one which Jesus used. Jesus sent his followers out two by two. Have you realized that all of Jesus' important followers were secured by personal contacts?

MRS. CASE: Do you think it would work for us? Why don't we try it?

LEADER: It will work, but first let me warn you that even though this method is the oldest, the simplest, the least expensive in terms of money, and even though it costs less in dollars and cents, it is the most costly in devotion and self-sacrifice. It demands time, thought, friendliness, faith, courage, and patience.

MRS. JONES: Let's plan to use this New Testament method of evangelism, and let's start right away.

MRS. CASE: Perhaps our leader could tell us where we might secure some instructions and more information about this method.

LEADER: The Department of Evangelism, 164 Fifth Ave., New York 10, N.Y., will be glad to send us some books and leaflets telling us just how this plan works. As soon as these books and leaflets are received, we shall carefully study them, and make definite plans for going out two by two to win others to Christ. As we proceed with our evangelistic efforts we shall probably learn to do the work better. Let us pray that this may be so.



Cover of 1959-1960 program packet



AMERICAN BAPTIST MEN

Monthly Fellowship Program

FOR APRIL

Finding God Anew in Service

Scripture: Exodus 12:26; 1 Chronicles 29:5; Romans 12:1;
Ephesians 6:8

Purpose of the Program

This month's program should drive home to our men the realization of what the poet had in his heart when he wrote:

"There is a destiny that makes us brothers,
None goes his way alone.
All that we send into the lives of others,
Comes back into our own."

It has been said that there are many lonesome people sitting in our church pews. This meeting should foster the causes of fellowship and evangelism among our men through a planned home visitation with the inactive members and our aged and bedridden church members. Men can show that they do care for others and have a concern for their absentee brothers.

For the Devotional Leader

Tonight's five minutes of inspiration and prayer should come at a time when the men have just been challenged by their program leader and pastor to accept their responsibility toward the inactive or indifferent members, the aged, and the ill. The following is suggested:

■ Opening sentences—give the brief poem from the opening paragraph above with clarity and a sense of true conviction.

■ Among the challenges in our Bible on the subject of service are the following: [Read the references listed at the top of this month's page.]

■ Devotional hymn: "Rise Up, O Men of God."

■ Prayer
■ Solo: Forth in Thy Name, O Lord I Go."

For the Program Chairman

Midway between the March and April Fellowship meeting, arrange a meeting of the executive committee. This includes the pastor, the president, vice-president (you as program chairman), secretary, treasurer, and the chairmen of fellowship, growth, and action. Smaller churches may have a smaller committee with multiple duties and responsibilities. Draw up a list of so-called inactive members, those who

have not been to the fellowship meetings recently, and those who used to attend, but no longer do. Include on your list the names of men upon whom you feel a planned visit, by a carefully chosen member, might make an impression and be welcomed. Formulate an additional list of the aged and bedridden members, with the help of your pastor, for whom your visitation might provide a bit of cheer and Christian joy.

The fellowship chairman should have his committee communicate with the aged and infirm folks or their families to prepare them for the visit. A phone call or post card will do. Give the prospect an opportunity and method to respond, since illness or early retiring hour, other visitors, or plans might interfere. Some may not want such a visit!

The growth chairman may help the action committee in preparing and gathering materials to go into the homes visited. Order from the Department of Evangelism, 164 Fifth Ave., New York 10, N.Y., a number of copies of "The Happiest People in the World" (price \$1 a hundred). Leave one in each home, and while you are about it, put one in the hands of each man at the meeting. Other materials that may be taken to the homes are copies of recent church calendars, oral or written news of the church's regular activities and needs, a typed list of the church's organizational meeting dates, not overlooking Sunday worship services, and general news of the members.

Select a man to ask the blessing before dinner and another to lead the devotions.

The action chairman will want to see to it that the usual announcements are made with dispatch concerning current and new projects undertaken. Plan in advance for projects which a few men, who may not wish to engage in the calling program, can accomplish about the church during the evening.

This month and every month we should make our men conscious of our year's theme. It is suggested that at each meeting a huge strip be displayed

across the width of the fellowship hall. The same sign may be utilized over and over, with only the end portion changed to meet the monthly theme. It makes an impression on men to see it constantly before them. So does a bright new American Baptist Men's banner, displayed permanently in the meeting room. It may be purchased from American Baptist Men, 152 Madison Ave., New York 16, N.Y., at \$8. Here is an idea for a good contribution from the laymen to your church.

Program Outline

- Fellowship period
- Dinner (6:00 or 6:30 P.M.)
- Secretary's report—treasurer's report
- Announcements from action committee
- Explanation of tonight's "service" program
- Devotions
- Home visitations, or working on service projects at church.

Program Helps

The program leader and the pastor may each wish to talk to the men, with a planned message, to prepare them for this experience. The leader might talk along these lines:

"Among the scriptural passages selected for our devotional period is this one: 'Present your bodies a living sacrifice.' Tonight, we are about to undertake one aspect of our reasonable service—that of stewardship or evangelism or care for the sick and needy and aged. As you know, we are going out to visit our brothers with a mission in our hearts. Who knows how rich may be the harvest? Perhaps your call will bring cheer to a lonely heart. Perhaps you are one, who for a little while, will be a living news carrier from our church to one who is no longer able to get out of his home. Perhaps you will be the encouragement and inspiration needed for one of our absent men to reunite with us in our monthly meetings. Whatever purpose you serve, it will be of value to you, your church, and your community.

"Your growth and action committees have prepared these folios of materials for you to leave in the homes you visit. It may be that some of this information will serve as a center of conversation for you. Try to make your calls brief, and yet not hurried; make them natural, practical to the needs you find, and cheerful. Extend the greetings of all whom you represent.

"Men who are not going on calls will work on special projects here. And now, as we participate in our devotions, let us ask God's blessing.

News FROM THE BAPTIST WORLD MISSION

IOWA

Town and Country

The Third American Baptist Convocation on the Church in Town and Country will be held at Iowa State College, Ames, Iowa, July 28-31.

The purpose of the convocation is to implement goals for long-range strategy for American Baptist Convention churches in rural areas. Five goals for long-range strategy recently adopted by the denomination's commission on rural advance will form the basis of the convocation. They are:

- (1) An understanding of the nature and mission of the church.
- (2) The effective use of human and divine resources to aid each person in the fulfillment of the will of God for his life.
- (3) Making the church's ministry relevant to the particular human situation surrounding it, in community and region.
- (4) Creative and responsible participation of each church and church member, in meeting total world needs, spiritual, material, and intellectual.
- (5) Recognition of the unique and indispensable value of the work of individual rural Christians and churches in the growth of the kingdom of God.

Strategy to Emerge

Seventy-two per cent of the 6,500 American Baptist churches are in communities with populations numbering less than 10,000. As a result, the strategy that will emerge from the convocation will be significant to the future growth of the denomination.

Approximately five hundred persons throughout the convention are expected to attend. They will include rural pastors, laymen, and women; state-convention executives; denominational leaders; state, town and country committee members; seminary faculties and students.

Three study papers will be presented: "The Church—Its Nature and Mission," by Milton C. Froyd, director of research at Colgate Rochester Divinity School, Rochester, N.Y.; "The Church and Its People," by Mrs. Ralph F. Palmer, pastor, First Baptist Church, Bellingham, Mass.; and "The Church and Its Community," by Marshall Harris, professor at the Agricultural Law Center, State University of Iowa, Iowa City, Iowa.

Leaders

Devotional leader will be Paul O. Madsen, associate executive secretary.

American Baptist Home Mission Societies, New York, N.Y. The inspirational address will be brought by Paul T. Losh, president of Central Baptist Theological Seminary, Kansas City, Kans.

The program will feature panel discussions, open forums, discussion groups on each major paper, visual presentations, and special music.

For registration information, write to the Division of Church Missions, American Baptist Home Mission Societies, 164 Fifth Ave., New York 10, N.Y.

BELGIAN CONGO

So Much to Do

This year has been a busy one. First of all, we have been studying the Kikongo language. We are still a long way from having mastered it, but most of the time now we can get along without having an interpreter. I have visited all my forty-eight churches. Just learning the names of forty-eight Congolese villages and the names of the pastors which match the churches is quite an accomplishment, but that, of course, is just the beginning. There is also a village school for almost every church—more names and problems.

In September, a retreat was held for all the pastors. It lasted several days and was quite a success. The mornings and afternoons were given to periods of Bible study, devotions, and discussions of problems. In the evenings we presented filmstrips of Bible stories and slides of scenes in Europe and America, and, most exciting of all,

slides I had taken of the Congolese pastors and their friends in their own villages.

Women's Work

Virginia is in charge of the women's work. She has two meetings monthly for women and two for teen-age girls who are not in school. They sew or knit and then have a time of devotions. It has been fun to see so many youngsters coming to church in little dresses that their mothers have made at these meetings.

Virginia hopes to build up the women's work out in the villages during the coming year. She would like to go with me on field trips to work with the women, but as I am in the district about half the time, it is impossible to camp out with the family for so long a period. But we do enjoy the time we all go out for a week end or so.

Recently a woman set a new record for getting things done. She passed her examination for baptism one Friday morning. That afternoon she gave birth to a baby. The following morning, Saturday, she walked four kilometers to be baptized in the river. Sunday morning she joined the church and dedicated her baby.

Building Dedicated

The first two weeks in October we had the good fortune to be able to visit our four up-country stations. As we had not been up in the Kwango territory of the Congo before, it was all new to us. We called this time our vacation, but we also made good use of the opportunity to observe the work at our other stations and to accumulate ideas which might be used in our own work at Sona Bata.

We visited our newest station of



Campus of Iowa State College, Ames, where the Third American Baptist Convocation on the Church in Town and Country will be held July 28-31

Boko, where the people are perhaps the most primitive of any of the peoples in our territory. Then we went to our most isolated, but beautiful, station at Moanza.

Then we visited Vanga, located on the banks of the Kwilu River. While there we attended the dedication of the new church in the village of Dula. It is a lovely building, built entirely by the church members, with no outside help. We were told that the rocks for the structure were gathered by each person carrying a rock on his head each time he came to worship. In time enough rocks accumulated to begin building. We estimated four thousand people were present the Sunday of dedication, although only half that number could be accommodated inside the building.

At Kikongo, we were especially interested in visiting our Bible Institute, where our pastors spend four years in preparation for their work.

Tata Kikwakwa

While on our trip, we often heard the name of Tata Kikwakwa. He was the first person baptized at Sona Bata many years ago. He became a faithful pastor of one of our churches and was one of the pioneers in beginning the work at several of our up-country stations. We were thrilled to hear stories of how he had walked to these places in the days when there were no roads. On one occasion his legs became very sore, and he was being carried when he arrived at Moanza. A missionary praised him for his courage, but Tata Kikwakwa replied, "It isn't much I have done. Look, there are no nail prints in my hands."

Tata Kikwakwa died just a few months ago, but there are many who will long remember and be grateful for his untiring efforts. Certainly the stories we know of him have inspired us and made us want to give ourselves more completely to the task of spreading the gospel here in the Congo.

ORVILLE R. CHAPMAN

CHICAGO

Home-Study Program

A home-study program for pastors with training below the recommended standard for ordination will be offered in the spring of 1959 by the American Baptist Commission on the Ministry. Odysseus Kneece, of Trenton, N.J., a member of the commission, outlined the plan to the group at a meeting held recently in Chicago.

More than 38 per cent of the pastors in the American Baptist Convention do not meet the educational requirements for ordination proposed by the Commission on the Ministry, according to a survey reported by Lynn

Leavenworth, of New York city, director of the department of theological education. The proposed standard calls for four years of college study and three years in a theological school.

Nine Units Offered

The home-study course has been planned with the underprepared pastors in mind. It offers nine units of study "to give the pastors the essentials they must have," according to Mr. Kneece. Subjects covered include Old Testament, New Testament, church history, theology, Christian ethics, preaching, worship, pastoral work, and Christian education.

Each course will include twelve lessons, with reading assignments, suggestions for discussion, and a bibliography. The lessons have been prepared by Baptist scholars. A tutor will be assigned to each student, meeting with him four times during the three months which the twelve lessons are expected to require.

Pastors will enroll by applying through state-convention or city-society executive secretaries. Applications will be referred to an area commission on the ministry, which will pass on the applicant's qualifications for admission and will assign a tutor.

The course is open only to men over thirty-five years of age, because younger men may reasonably be expected to continue their education in college and theological school, Mr. Kneece explained. There will be a tuition charge, and scholarships will be available for those who require such aid.

Pastors who meet the recommended standards for ordination will have special listing in the *Year Book* of the American Baptist Convention, beginning in 1965, if another recommendation of the commission is adopted. By introducing the home-study course now, the commission allows time for pastors who have not met the ordination standard to complete the three-year study course before 1965.

Recommendations

A series of recommendations brought to the commission by subcommittees asked that:

—counseling service, both on personal problems and on ministerial effectiveness, be provided for pastors in service;

—pastors who come into the convention churches or schools outside the convention be provided special orientation training;

—the home-study program be offered to lay preachers also;

—special workers (directors of Christian education, music) be expected to have theological training as well as training in their special field;

—the call to the ministry be interpreted to young people in terms of discipline of study, personal devotion, and postponed marriages until after their formal education program is completed;

—we develop a vocabulary relating to church vocations to distinguish the call to the ministry from the vague idea that all work is Christian vocation;

—special measures be taken to place pastors over fifty years of age in suitable pastorates;

—churches receive more interpretation of why high educational standards are required for an adequate ministry;

—we accept the principle that a small church must have qualified leadership as well as a large church.

Statistics show that Baptist students preparing for church work now come from the big churches in the larger cities, rather than from small-town churches as they did until recently. Of the 401 first-year seminary students in 1957, only 83 were from communities under 2,500 population, and 116 were from cities with more than 100,000 population.

Wilbour E. Saunders, president of Colgate Rochester Divinity School, Rochester, N.Y., was re-elected chairman of the Commission on the Ministry.

NEW YORK

Study Use of TV

American Protestant leaders have been meeting frequently during the past several months, mostly in closed sessions, to discuss ways and means in which the churches can use television to put across religious messages more effectively.

It seems generally agreed that religious TV has been making steady progress in the past two or three years and that the future holds bright promise. However, the over-all impression among Roman Catholic and Jewish, as well as Protestant, authorities appears to be that much more attention must be paid to the dramatic format as the one most likely to make a wider and deeper impact.

Quality Programs

Millions of viewers are familiar with such religious programs as "Lamp unto My Feet," a series in which Protestants, Catholics, and Jews sponsor individual programs; "The Catholic Hour" and "Family Theater," another Catholic program; and "Eternal Light," sponsored by the Jewish Theological Seminary of America. All these programs have received awards for their high professional standard and valuable contributions to

the spiritual life of the community. The pattern they have set, religious leaders seem to believe, deserves to be more widely imitated.

A nationally known theologian attracted attention recently by declaring that some television dramatic programs show deeper understanding of man's ethical problems than is found in most Protestant sermons.

Joseph Sittler, Jr., of the University of Chicago's Federated Theological Faculty, spoke before two hundred church and lay leaders attending the eighth annual assembly of the National Council of Churches' division of Christian life and work at Cleveland.

Holding up TV as an example, he noted that more efforts to restore the meaning of the church are coming from outside the churches than inside. When playwrights, he said, dramatize "the human condition in the theater, they are pointing to what is needed with greater clarity than our own secularized churches."

Dramatic Emphasis

That the churches are already revamping their television work to give more emphasis to dramatic offerings is shown by a number of new programs calculated to arouse maximum interest.

Television offerings in which the drama form is used to present a Christian message have included "With His Help," which deals with the problem and cure of alcoholism, and is produced by the Southern Baptist Convention; and "Like Father, Like Son," another offering of the Lutheran Church—Missouri Synod. The latter production explores the basic causes of juvenile delinquency in parental example.

In connection with the Baptist Jubilee Advance (1959-1964), is a thirteen-week series of TV dramas under the theme "This Is the Answer," now being shown on key stations across the country.

Called "Televangelism 1959," the weekly programs will show dramatically how the Christian message can help people meet the problems of everyday living. They will seek to introduce Christianity in the homes of unchurched viewers without any "preaching."

Of special interest to Protestant viewers in this country were two recent network presentations. One showed President Eisenhower laying the cornerstone of the new nineteen-story Interchurch Center, New York city, which will serve as national headquarters for the cooperative work of

thirty-seven Protestant and Eastern Orthodox bodies embracing forty million members in the United States. Another gave a close-up of the majestic ceremonies marking the dedication of the new American Chapel erected in St. Paul's Cathedral in London in honor of American soldiers who died in Europe during the war.

Panel discussions, talks, and occasional ceremonies of outstanding interest will continue to make up a large part of TV's religious offerings. But it is safe to predict that a major emphasis in the future will be on dramatic programs which are most likely to create sustained interest and carry a lasting message.

BURMA

New Christian Center

The basic concepts of what a Christian center is and how it operates are still new to the East. Burma Baptists know the Christian center work only as it is related to the University Student Christian Center Program. Burma Methodists, who have done Christian center work in Rangoon for ten years, still face difficulties in properly interpreting their work to the Christian church.

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Cut from magazines clear photos or drawings of 8 or 10 different types of American people—students, housewives, doctors, etc. Mount these on light cardboard. If your display base is styrofoam, glue a small stick to the back of each picture and insert into base, well spaced so all can be seen. If you have a wood base, nail little squares of wood to the base and nail or glue the cut-outs against them.

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CHARLES W. KOLLER, Pres.

velop Christian center work in the Rangoon area. After two years at Immanuel Baptist Church, where I was pastor, we were released for this special work in June, 1958. Our first task, finding a location, proved to be more difficult. Our searching in the congested areas of the city for a proper location was in vain. Perhaps this experience only emphasizes the need for a Christian center program in the heart of this metropolis.

Building Secured

Finally, a school building only half occupied was discovered in a suburban tract about three miles from the heart of Rangoon. Several hundred people live close together, and non-Christian as well as Christian leaders of this area were happy to welcome our proposed program. So, after building a staircase, patching the thatch roof, putting in electricity, and buying a few items of equipment, we opened our first Christian center in Rangoon.

Several conditions do not make this an ideal Christian center area. The children and youth are in no sense underprivileged. The families are not poor, but are certainly at least average for Burma. Crime in the area is hardly known. A large adjoining football field provides ample space for play and recreation. Yet in this area, called the Thamada Kwetthit, we have begun our work. Although these may be reasons for beginning a Christian center program elsewhere, these same reasons become facts for making this new kind of work easier. We do not want an easy program, but we want a successful program. This hoped-for success is not an end in itself, but will become the tangible evidence that this kind of program can bear fruit in Burma.

Another asset in this chosen area is the high percentage of Christians. About 10 per cent of the some 750 in the area are Christians. This is not many, but it is about three times the average for Burma as a whole. From this group stable leadership has already been discovered. The other 90 per cent provide an amazing evangelistic opportunity. Indian, Karen, Chinese, and Burmese non-Christians who would probably never enter a Christian church freely, come to the center to play, read, learn, and have fellowship.

Program Started

The center opened the first of August, 1958. Within three months over 150 people registered. Activities include Sunday school, story time, and games for the children; games, crafts, typing and sewing classes, clubs, and reading for the teen-agers; and orchestra, English classes, and recreation

for the adults. For sixteen definite activities each week, besides free play time, we have nineteen volunteer leaders. Though mostly untrained, they are willing to learn.

The backbone of our volunteer leadership is Sayama Rose. Thirty years ago she was a student in Bassein, a pupil of our current mission secretary, E. E. Sowards. After graduating from our mission schools, she taught for many years in other mission schools. Now as a resident near the center, though still teaching, she is faithful in telling the stories of Jesus Christ, and in leading young and old in wholesome recreation at the center. Her only complaint is that when we have time for an occasional game of chess, I usually win.

How effective this program will be in winning people to Christ is yet to be seen. People are not preached at, and listening to a Bible story is not compulsory before game time. Some come to the center several times before they hear the name of Christ. But, through conversations and demonstrations of Christian love as well as through the songs and stories of Jesus, we expect results. It is our earnest prayer that with this new facet of evangelism in Burma the redeeming love of Jesus Christ will work its miracle of grace in the hearts of many.

Besides our Christian center work we have other equally interesting tasks. I am teaching the life of Christ to first-year seminary students at Insein. This work is especially good for me. Since I am not preaching regularly now, it keeps me studying regularly and carefully. The thirty first-year students represent at least six different tribes of Burma.

HAROLD D. SCHOCK

CALIFORNIA

Broderick Christian Center

We think of Christian center work in the words of Paul in 1 Corinthians 9: "I am made all things to all men, that I by all means might save some." For seven years, I have been at Broderick Christian Center ministering to the welfare, recreational, and religious needs of the area. It was a source of inspiration to have a young man, who has been served by our center through the years, volunteer to make the following statement before the meeting of the board of directors.



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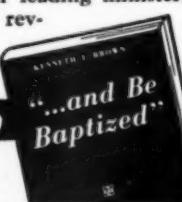
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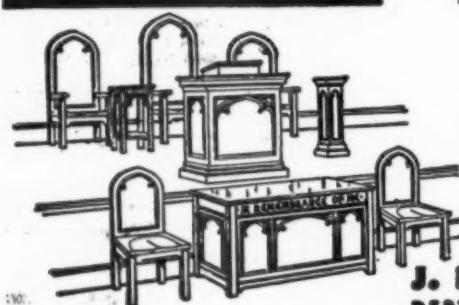


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He said: "In the years preceding the Broderick Christian Center, the people young and old had very few activities and, as a result, the community spirit lagged. But in the few years of the center's organization, community spirit has begun to come alive. The center is helping our community develop a new and wonderful fellowship. It has been a great influence on the young people of the community, who now will be better citizens. The center has knit our community closer in the ways of brotherhood. I know God in his great wisdom and kindness will bless other communities the way he has ours."

We have counted the young man who made this statement among the "some" who have been saved as a result of our center's witness.

Louis D. MITCHELL

Chinese Baptist Church

The First Chinese Baptist Church, San Francisco, Calif., has an enrollment of fifty-seven in its night school. This is the largest attendance in five years. The level of the classes now reaches senior high school. The school is fortunate to have teachers who have a spiritual concern for the students. All students attend chapel, which is presided over by Bing Yuen, president of the student body. Five people from the night school were baptized during the year. A woman who received baptism came to this country from Hong Kong a year ago. She attended night school and church because she had religious training in China. Here she finds Christian fellowship. A family came to the United States under the Refugee Relief Act. The father obtained a position at the Chinatown Branch of the Bank of America. Although he came here for political freedom, he soon found true freedom in Jesus Christ. The Emmanuels, a church youth group, are in charge of a Chinese reading room, which is open four nights a week. The reading room receives five local Chinese newspapers, eight magazines from Hong Kong, and has literature and history books. Each night one of the group is host or hostess. This is the only reading room of its kind in the area. Astrid Peterson, who administers the night-school program, is an appointee of the American Baptist Home Mission Societies.

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President Herbert Gezork announces the appointment of Dr. Culbert G. Rutenber to the Andover Newton faculty as of January, 1959. Dr. Rutenber has been a Professor of Philosophy of Religion and Social Ethics for 19 years during which time he has also been guest lecturer at many divinity schools and colleges across the country. He has preached in Europe and South America; at the Baptist World Alliance and the Baptist World Youth Conference; at Ridgecrest, Glorieta and Green Lake. He is a member of the American Philosophical Society, and the Fellowship of Reconciliation and is associate editor of *Foundations* and chairman of the Council on Christian Social Progress in the American Baptist Convention.

Dr. Rutenber is a graduate of Kenyon College, *summa cum laude*, Phi Beta Kappa. His B.D. degree was received from Eastern Baptist Theological Seminary, and his M.A. and Ph.D., from the University of Pennsylvania. He has done graduate work at the University of Edinburgh and Columbia University.

This appointment is another in the long line of distinguished appointments to the Andover Newton faculty.

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Answers to Quiz on page 3

- (1) Roman Catholicism, Protestantism.
- (2) Edwin T. Dahlberg.
- (3) Five hundred.
- (4) Our conception and interpretation of Christianity.
- (5) Have been few and far between.
- (6) Integration.
- (7) Reasonable discipline.
- (8) Belgian Congo.
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- (10) True.
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Club Talk...

By FRANK A. SHARP
Business Manager



Calvin L. Moon

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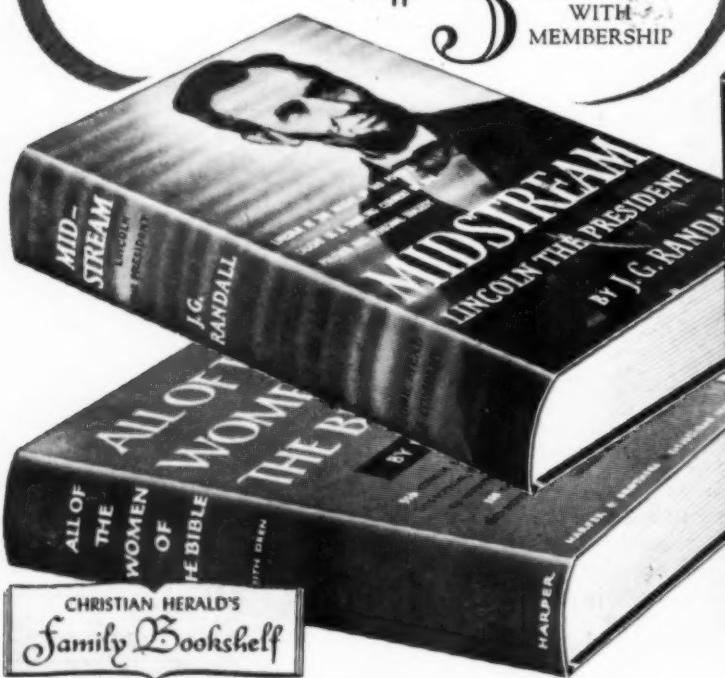
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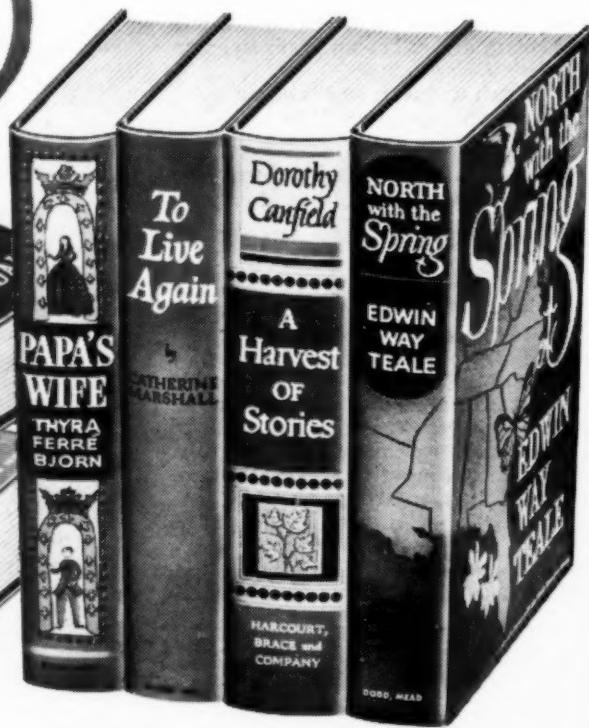


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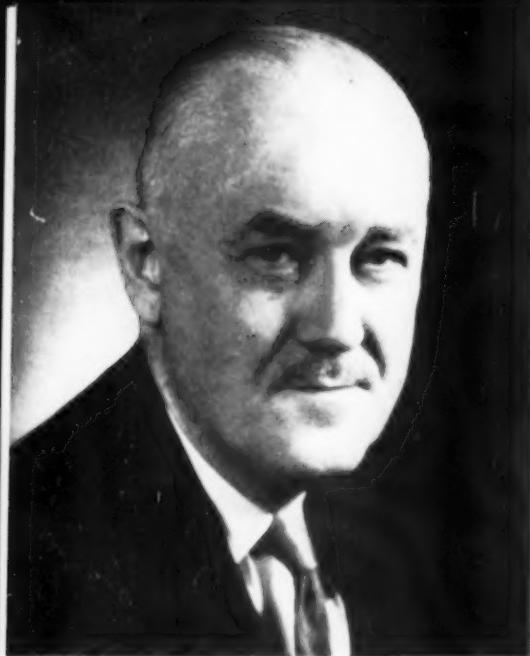
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RICHARD HOILAND
Executive Secretary
The Board of Education and Publication

"America for Christ" is more than just a title for a portion of the Unified Budget of the American Baptist Convention. It is a commitment involving every American Baptist—a commitment of concern, influence, strength and resources. Through the America for Christ Offering you may give tremendous power to your entire home missions enterprise as it serves in areas of great need within our country and carries your Christian witness to our North American neighbors in Alaska, Hawaii, and six countries in the West Indies, Mexico and Central America. Through the America for Christ Offering a substantial portion of the annual budget of the national home mission agencies is provided.

WILLIAM H. RHOADES
Executive Secretary, American Baptist
Home Mission Societies

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